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# ROMAIC AND MODERN GREEK

COMPARED WITH ONE ANOTHER,

AND WITH

## ANCIENT GREEK.

BY

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EDINBURGH: SUTHERLAND AND KNOX.

LONDON: SIMPKIN, MARSHALL, AND CO.

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MURRAY AND GIBB, PRINTERS, EDINBURGH.

TO

J. S. BLACKIE,

PROFESSOR OF GREEK IN THE UNIVERSITY OF EDINBURGH.

SIR,

By your public declarations that a language worthy of the Greek name survives, my attention was called two years ago to the dialects spoken and written by the modern Greeks : the specimens of the Athenian periodical press, with which you answered my first inquiries, convinced me that, antiquities apart, a residence in Athens would amply reward the student of Greek ; and, when you found me there in the spring of 1853, your enthusiasm was my encouragement to prosecute the investigations begun.

To you, therefore, as to a benefactor, I gratefully dedicate the following pages, in which is exhibited the result of eight months' observation and inquiry on the spot, being well persuaded that, if they elucidate in any measure the fortunes and prospects even of non-classical Greek, they will find an approver and patron in one who has given a new impetus to Greek studies in our native country, and, in particular, who first dared to assume before the British public the responsibility of recommending Modern Greek to the attention of classical students.

I unite my wishes to those of a whole generation of Grecians, that you may long preside over the Greek studies in our metropolitan University, and reap the glory due to your abundant and enthusiastic labours.

I am,

Your most obedient Servant,

JAMES CLYDE.

Edinburgh, December 1854.



## TO THE READER.

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THE following pages contain such an account of Romaic and Modern Greek as may exhibit to the classical student what has really become of the Greek language, once generally supposed to be dead, and now alleged by some to survive. This account will materially assist the inquiries of those who would enter on a detailed examination of the surviving dialects, whether by reading at home, or by visiting Greece; whilst the merely curious will find in it that summary of information and examples which they desiderate.

A disquisition has two advantages in the present case over a grammar. From the multiplicity of dialects in Romaic, and the diversities of style in Modern Greek, both have a Protean character, and what is thus really manifold and unsettled, is apt to be represented as single and definite in a grammar, which presupposes the construction of model paradigms. Then, into a disquisition can be introduced with greater propriety the critical and historical matter which the subject demands. Whilst for these reasons the form of a grammar has been avoided, few grammatical peculiarities of Romaic or Modern Greek have been left unexplained, so that the attentive reader, who is already a tolerable Greek scholar, will find himself qualified to peruse works in either.

No question is raised in the following pages concerning the

ancient mode, or the mode now practically best, of pronouncing Greek, because justice has been lately done to these subjects in special treatises, by Pennington in England, and by Professor Blackie in Scotland. Neither are such questions entertained as the following: Of what advantage is a knowledge of Modern Greek to the classical student? At what stage of scholarship should the student's attention be called to Modern Greek? Is it desirable that our teachers of Greek accustom their pupils to conversation in the modern dialect? Of such questions some are answered by the mere exhibition of what Modern Greek is, and others must wait for solution till British scholars in general acquire more accurate and definite notions of Modern Greek than they yet possess. At present such questions can be neither intelligently entertained nor fairly answered by the great majority interested in them; and a warfare of extreme views is all that can result from precipitating their discussion.

A considerable array of facts regarding Modern Greek has been set before the British public of late years, especially by Mr Corpe in London, Mr Donaldson in Edinburgh, and the several reviewers of Trikoupes' History of the Greek Revolution. The present is a contribution of the same kind, but with this peculiarity, that an attempt is made to distinguish, in a series of particulars, the Romaic dialect from Modern Greek, properly so called. To draw this distinction is important, as otherwise the totality of surviving Greek is invested with the characteristics of a part, and its approximation to the ancient dialects underrated or exaggerated, according as the vulgar or the polite form of language is taken as the standard. To draw this distinction, however, is exceedingly difficult; for, as usual in such cases, instead of a boundary line, there exists an indefinite border territory between the domains of popular and polite literature, and how this should be shared between the two must be to some extent matter of



opinion. At the same time, that there does exist a marked difference between the vulgar and literary dialects is evident on the most cursory inspection of both, and the attempt to ascertain it, if successful, will be all the more meritorious for being difficult.

THE AUTHOR.



# ROMAIC AND MODERN GREEK.

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## PART I.—GENERAL REMARKS.

To prevent confusion of ideas, it is necessary to define, at the outset, the sense in which certain designations will be used in the sequel.

The term, Ancient Greek, will be applied, not only to the compositions called Classical, but to all Greek writings, of whatever date, composed on the model of the classical vocabulary and grammar. The term Romaic will be confined to those popular dialects which, whensoever they arose, are known to have existed under the Byzantine empire, and which, or the like of which, are still spoken by the uneducated. The term Modern Greek will be given to that language in which the laws of the kingdom of Greece are written, and which is acknowledged by the Greeks everywhere, as their present literary dialect.

The second of these terms, Romaic, is accepted, merely on the ground of prescription; because, suggesting as it does, a Latin affinity, it is calculated to convey a false impression regarding the dialects to which it is applied. When the seat of empire was removed to Constantinople, the emperors retained their ancient title, translated however into Greek, *Βασιλεὺς Ῥωμαίων*; and just as, in later times, the victorious Franks gave their name to the nation, country, and language of the conquered Gauls, so the glorious name of Romans passed upon the race, provinces, and dialects of the subjugated Greeks. Thus the term Romaic has a political, not at all a literary origin, and properly describes neither the lineage of a people, nor the character of their language, but the imperial dynasty by which they were governed.

According to Apollonius, the Greeks, at a very early period, gratuitously adopted the family names of illustrious Romans. Fully two centuries before Byzantium became Νέα Πόλις, being on a visit to Smyrna, he was formally invited to the Panionic festival, which was that year celebrated there; and noticing, among the signatures to the invitation, a number of Roman names, as Lucullus and Fabricius, he addressed a sharp rebuke to his Ionian friends, which may be found in Philostratus, Epistle 71. The very next letter of the same collection is a shorter, but equally pithy reprimand, administered to his own brother, for the assumption of a Roman name: and to the prevalence of this Romanising spirit among the Greeks some would ascribe the facility, with which they afterwards renounced their ancestral designation Ἑλληνες, and accepted that of their conquerors.

Other and more satisfactory reasons, however, account for the change. Not only the dynasty, the administration, and the army, in the East, were called Roman, according to political propriety; but, in the fourth century at least, the Asiatic provinces of the empire were called Romania—a nomenclature of which modern geography has preserved a vestige in Europe, viz., Roumelia, i.e., country of the Romans. Nothing, then, was more natural than that the inhabitants should bear a name corresponding with that of the government under which they lived, and the territory which they occupied. But, perhaps, of all circumstances giving currency to the appellation Ρωμαῖοι among the Greeks themselves, and for them, among the surrounding non-Christian populations, the most decisive was the acknowledgment of Christianity by the Roman emperors, in consequence of which Roman became a synonyme for Christian, whilst the idea of idolatry continued to be connected with Ἑλληνες. Accordingly the Greeks were called *Roum* in the heading of the 30th chapter of the Koran, as indeed they are to this day by the Arabs and Turks.

Since, then, the Greeks accepted the designation Ρωμαῖοι, and the countries occupied by them received a cognate appellation, most naturally their spoken language was called Ρωμαϊκή. It borrowed as little from the language of the Romans as did French from the language of the Franks: but even had it not admitted a single Latin word, the foreign designation, which had passed

upon the people and their territory, would not the less have reached also their language.

The term Modern Greek is adopted, as being both historically and descriptively correct. In their popular songs, the Greeks call themselves variously *Ῥωμαῖοι*, *Γραικοί*, and *Ἑλληνας*. Till the beginning of the present century, the first of these was the current national designation everywhere, as it still is among the uneducated in Greece enslaved; but, at the revolutionary era, the Greeks recalled their ancient titles of glory, the liberated portion of their territory reassumed, with independence, its ancient name, *ἡ Ἑλλάς*, the inhabitants were called *οἱ Ἕλληνας*, and their cultivated language *ἡ Νεο-ελληνικὴ*, *i.e.*, Modern Greek. Nor is this term, like the one already discussed, a historical misnomer, requiring to be explained, because calculated to mislead. The language in question is all that its name suggests, Greek, in respect of its vocabulary and accidence, to some extent even in its syntax, but distinguished from the ancient by its reflecting exactly those ideas and modes of thought which, constituting the common stock of modern civilisation, tend to assimilate all modern languages, so that phrase answers to phrase, and word to word, in them more exactly than is found to be the case in translating from an ancient into a modern dialect.

At Constantinople, Smyrna, and Corfu, no less than at Athens, newspapers, almanacs, school-books, in short, all literary productions, not excepting the most ephemeral, as hand-bills, intended for general circulation, are now printed in Modern Greek, as distinguished from Romaic. If only in free Greece and in the Ionian islands this cultivated dialect is heard in the senate and at the bar, it is everywhere heard from the pulpit; if only in Athens it is the vehicle of professorial instruction, it is the medium of the schoolmaster's humbler tuition wherever a Greek community exists.

As for the term *Γραικοί*, which through the Latin has passed into the languages of Europe, it was never a universally admitted national designation among the ancient Greeks, and owes its acceptance by those of later times to its currency among all other Europeans, and to the proscription under which the designation *Ἑλληνας* was laid by the Greeks of the middle ages, in consequence of its suggesting the idolatry of their ancestors. Now

that the prouder appellation "Ελληνες has been restored, and that the Ciceronian diminutive *græculi* is suggested to every scholar by Γραικοί, this latter term has fallen into universal disrepute.

The distinction between Romaic and Modern Greek requires to be insisted on, as it is not recognised by British scholars in general, and is systematically ignored by a few Greeks, or rather, to speak within my own knowledge, by one. This distinguished individual is M. Sophocles, professor of Greek in Cambridge (U. S.) University, and author of a Romaic Grammar, published in 1842, a most valuable auxiliary to the English student of Romaic, properly so called.<sup>1</sup> In his preface to this work, M. Sophocles says of "Romaic, or, as it is often called, Modern Greek," thus confounding the two :—"It may with propriety be said to bear the same relation to the Greek, that is, the language of the ancient Greeks, that the Italian bears to the Latin." The testimony of a Greek concerning the living language of his countrymen will not be considered as necessarily conclusive by any one acquainted with Greek literary partizanship. In the following pages no attempt is made to conceal either the internal dissolution of ancient Greek, or its admixture with foreign elements, as these appear in the Romaic dialects; but however nearly, in regard to them, the judgment of M. Sophocles may approach the truth, in regard to Modern Greek, it is a glaring mistake. As his grammar, being written in English, has probably influenced the opinions of British scholars, I shall borrow two examples from his own Chrestomathy, one of Romaic, properly so called (see p. 18), and another of Modern Greek (see p. 41), and the reader will thus have an opportunity of judging, from his own specimens, whether or not M. Sophocles has confounded things that differ.

The difference between Romaic and Modern Greek cannot be better represented in brief than by that which exists between broad Scotch and good English. There are phrases in the one unknown to the other, like the famous *neffow o' glaur*, which all the

<sup>1</sup> Prefixed to Ducange's Lexicon of Mediæval Greek is a succinct Romaic grammar, the basis, I presume, of most subsequent ones. This honour is ascribed by M. Minoïdas Mynas (see p. 44 of the preface to his "Théorie de la Grammaire, et de la langue Grecque") to another Romaic grammar, published at Paris in 1709, by a missionary, Thomas Parisinus.



English of George IV., and his boasted knowledge of Scotch to boot, were unable to explain : the truncation and fusion of words, incident to all merely colloquial dialects, and prevalent in the one, are rejected by the other : the one is subdivided into innumerable varieties, under the tyranny of local influences ; the other triumphs over provincialism, and varies, not according to the birthplace, but according to the education of him who uses it : the one has no literature except proverbs and popular poetry ; the other is the vehicle of all knowledge to an entire people : and just as in Scotland the educated recur to the vulgar dialect, for the sake of intelligibility, when discoursing with the illiterate, and, in certain circumstances, even when discoursing with one another, to avoid the appearance of affectation, or for the sake of forcible, familiar, or comical expressions ; so in Greece, where Romaic is still the language of the nursery and the playground, and where, from the rarity of preaching and the recency of schools, the people in general are not yet familiarised with Modern Greek, as are the humbler classes in Scotland with good English, there is a large admixture of Romaic in the conversational style even of the educated classes.

Although the Ionian islands have been a British dependency for nearly forty years, and Modern Greek has made such progress even there, where the Romaic dialect is so exceedingly corrupt, that in 1852 it supplanted Italian in the administration of government and justice, it has not received so much public notice in the United Kingdom as on the Continent. Since 1828 it has been publicly taught in Paris, under the patronage of Government ; and in Germany it has become still more extensively known through the connection between the court of Athens and those of Bavaria and Oldenburg. Many learned Germans speak it fluently, and one of them, Ross, formerly professor in the University of Athens, has enriched its literature by a work on Archæology. In this country, however, Modern Greek is still generally held to be a mere euphuism for Romaic ; nor is a bare representation of grammatical forms adequate to remove this impression. The surprise, indeed, with which a British scholar marks the coincidence between the grammatical paradigms of Modern Greek, as given, for example, by Mr Corpe, and those of the ancient Attic, is necessarily mingled with doubt,

and succeeded by questions, which no mere grammar can solve, regarding the time and mode of the apparent lingual resurrection.

It is not pretended that the age of Pericles has returned to Greece; nor will any scholar, whom native good sense or sound philosophy has preserved from pedantry, be either surprised or displeased that Modern Greek should bear the unequivocal stamp of the nineteenth century, to which it belongs. French has changed in spite of the Academy's dictionary: when certain patriotic Germans combined against the Gallicisms which had crept into the *vaterländische Sprache*, it was found that the *famose Kerle* and *deliciöse Bursche* could not be expelled; and whoever compares the present features of any living language with those it bore three or four centuries ago, will learn how wide are the limits within which a language may vary without losing its identity. Greek, instead of being an exception to the general rule, is its most signal example; for no other language possessed originally so great wealth of grammatical forms and syntactical arrangements, nor has any other suffered 2000 years of decline, and yet survived: in other words, the vulnerable points were more numerous, and the period of time, during which the work of degradation went on, has been longer in the case of Greek than of any other. In regard to such a language especially, it is preposterous to set up a grammatical decalogue, to which nothing may at any time be added, and from which nothing may at any time be taken away. It is conceded that a great change has passed upon Greek; nay, that whoever, for the purpose of solecism hunting, should apply the Attic standard to Modern Greek, might commit a slaughter, but could not find sport, so abundant is the game: but such a one is invited to test his system of lingual uniformity throughout all ages, by applying it to the earliest as well as to the latest specimens of Greek. He will then be seen taking Homer himself rudely to task, after the example of Theodorus, a famous grammarian of the 15th century, who enriched his chapter on solecisms with nearly thirty examples, five-sixths of which he found in the Iliad and Odyssey!

When several things really different have long been included under one name, the implied diversity is often lost sight of, and the common designation interpreted partially, each man putting



the part he knows best for the whole. How many, for example, interpreting Protestantism, describe merely their own sect, presuming unity in the thing from unity in the name, and that the whole resembles their own little part. The same often happens with the phrase *Ancient Greek*, the diversity of dialects, which it comprehends but does not suggest, being forgotten, and the Attic, as better known than the others, being practically put for Ancient Greek in general. From this very cause even Romaic is often supposed to differ from Ancient Greek, in particulars where it really agrees with one or other of its dialects. How many, for example, learning that the rough breathing is neglected in the modern pronunciation of the Greeks, cry out against the spoliation of the ancient, forgetting how little the rough breathing was used in Æolic, and that the other ancient dialects, by losing the digamma, set the example of delinquency in this direction! How many, hearing one Athenian schoolboy say to another on some extraordinarily productive holiday: "Ἐχω τρεῖς δραχμαῖς· πόσαις ἔχεις ἐσύ," would signalise the lamentable confusion of the accusative with the dative, forgetting that the same existed once more in the Æolic! How many, in conversing with modern Greeks, are scandalised at first by their constant use of κάμνω in the sense of ποιῶ, not recollecting that line of Homer (*Iliad* IV. 187)—

"Ζῶμα τε καὶ μίτρη τὴν χαλκῆες ἠάμουν ἄνδρες."

The belt of mail which braziers made.

But although neither Romaic nor Modern Greek could derive any special illustrations from the non-Attic dialects of antiquity, I should still appeal to the reader, with tables of the ancient dialects before him, and observing how much they differ from one another in accentuation and orthography, and consequently in pronunciation, in grammatical forms, and even in their vocabularies, whether a narrow and churlish criticism be not peculiarly out of place in respect to Greek.

Be it remembered, also, that the ancient dialects differed not only from one another, but from themselves at different epochs, as the student knows to his cost in passing from the writers of one age to those of another. No strange demand, therefore, is made by Modern Greek, when it claims to be recognised as a dialect or

modification of the Greek language. Its vocabulary contains few words which have not a classic parentage, and most of them are genuinely Greek, both in form and signification; whilst the novelties which its vocabulary has admitted, as also the approximation of its structure to that of modern languages in general, prove only that it is not the pet invention of a few learned men, but the genuine expression of changes in the language, which have always run parallel with the fortunes of the nation.

A distinct general notion of how Modern Greek arose, can be given in few words. It is a compromise between Ancient Greek and Romaic brought about by the necessity of communicating to a people, no longer understanding the former, a mass and variety of knowledge which the latter could not convey. Hence it preserved as much of Romaic as was required by intelligibility, and admitted as much of Ancient Greek as was consistent with the same prime exigency. The very artifice which was employed in England to facilitate the amalgamation of Anglo-Saxon with Norman French is employed now in Greece; thousands of ancient words and phrases passing into the popular vocabulary by being coupled with their Romaic synonymes, after the exact type of the often-quoted "*assemble and meet together*," in the English prayer book. It may be added that, the elements to be fused in Modern Greek being cognate, it possessed from the beginning a homogeneity which never could result from the amalgamation of Anglo-Saxon and Norman French, and that, from the infinite superiority of the one element over the other, it recedes, as education is diffused, from Romaic, and advances towards the ancient model.

## PART II.—ROMAIC.

THE variety of dialects included under the term Romaic is very great. Ducange, in § 9 of the preface to his *Lexicon of Mediæval Greek*, mentions that Symeon Cabasilas numbered seventy in his time. Villoison, who accompanied the French ambassador to Constantinople in 1785, and afterwards visited Mount Athos and the Greek islands, enumerated seventy-two, in imitation, perhaps, of Clemens Alexandrinus, according to

whom seventy-two languages arose upon the dispersion of mankind. Kodrikas in his *Μελέτη τῆς κοινῆς Ἑλληνικῆς διαλέκτου*, published at Paris in 1818, justly remarks that the number seventy-two is, on the one hand, too small to include all merely topical dialects, and, on the other, too large for those having grand characteristics in common. He divides the Romaic dialects into twelve; but the most intelligible classification is that which, taking the element of corruption for its principle, divides them into three, viz., those of the islands, corrupted with Italian, those in the Peloponnesus, Macedonia, Thessaly, and Epirus, corrupted with Sclavonic, and those of Thrace and Asia Minor, corrupted with Turkish. These dialects differ from each other in their vocabularies, accidence, and pronunciation to such an extent that, were a Peloponnesian peasant to meet one from the shores of the Black Sea, much of their discourse would be mutually unintelligible. Details on such a subject would consequently be endless as well as frivolous; but the following general remarks will suffice to show what a ruin of Ancient Greek these dialects present.

The vocabularies of them all are not only corrupt, as having borrowed more or less from the languages of European and Asiatic conquerors, but poor, as being determined by the few wants and ideas of an illiterate peasantry. *E. G.*, having frequently heard *στόμα* in the mouths of the common people at Athens, but never *στόματος*, I asked an intelligent Greek what was the Romaic genitive of *στόμα*, and he answered that it had none.<sup>1</sup> I then asked how the peasants would say *τὸ τοῦ στόματος μέγεθος*, to which he answered that Romaic contained few such generalizations, and in the present instance could express only the concrete; i.e., *ἔχει τὸ στόμα μεγάλο(ν)*—he has a big mouth. This statement I afterwards found to be correct, and it thus appears that the Romaic dialects, by possessing few abstract terms, have one grand characteristic in common with those of barbarous tribes in general; for as water can never rise above its source, so the language of a people can never rise above their sphere of thought.

In respect to the pronunciation of Romaic, I shall only ob-

<sup>1</sup> On further inquiry I found that *στομάτου*, as if from a new nominative *στόματον*, is the Romaic genitive of *στόμα*; but it is little used. See p. 11.

serve that, as it disregards quantity altogether, so its accentuation is not amenable to the ancient canons. In many cases the misaccentuation arises from a tendency to preserve the place of the accent unchanged throughout all the inflections of a word : thus, Romaic has *θάνατος*, *θάνατου*, instead of *θανάτου*, and *φρόνιμη* for the feminine of *φρόνιμος*, instead of *φρονίμη* according to the analogy of classic accentuation, or *φρόνιμος* according to classic usage. But no rule can be given ; for, whereas Romaic says *ἄνθρωπος*, *ἄνθρωπου*, and *ἄγγελος*, *ἄγγελου*, preserving the place of the accent in the genitive, notwithstanding the change of quantity in the final syllable, in the nominative plural it makes *ἄνθρώποι* and *ἄγγελοι*, moving forward the accent, though the last syllable remains short. The place of the accent is frequently affected by the synizesis of two vowel-sounds, Romaic being particularly fond of this contraction. Thus in *φωτία*, *παιδιά*, and *ἐπίασε* (he took), the vowels *ια* are pronounced in one syllable, like *ya* in *yard*, so that *ἐπίασε* becomes a trisyllable, and is pronounced *ἐπιασε*, whilst, in the other two words, *ι* being as truly a consonant as *y* is in *yard*, the accent necessarily falls on the final *α*, and the words are pronounced and written *φωτιά*, *παιδιά*. The rough breathing is frequently replaced by *γ*, as *γαῖμα* for *αῖμα* : and this *γ*, being frequently inserted in the middle of words, to prevent the hiatus where two vowels meet, as in *καίγω*, *κλαίγω*, which are the Romaic forms of *καίω*, *κλαίω*, is justly regarded as representing the Æolic digamma.

What an abridgment of the ancient grammatical forms has taken place in Romaic will appear from the following review :—

1. The perittosyllabic nouns of Ancient Greek have all but disappeared ; and that in three ways. First, the accusative plural of masculine perittosyllabics has been made the nominative of a new noun in the first declension ; so that, instead of *ὁ ἀνὴρ*, *ὁ γέρον*, *ὁ βασιλεὺς*, Romaic has *ὁ ἄνδρας*, *ὁ γέροντας*, *ὁ βασιλέας*. Secondly, in regard to feminine perittosyllabics their accusative singular, when ending in *α*, has been adopted as the nominative of a new noun also in the first declension ; so that, instead of *ἡ γυνή*, *ἡ μήτηρ*, *ἡ θυγάτηρ*, Romaic has *ἡ γυναῖκα*, *ἡ μητέρα*, *ἡ θυγατέρα*. Thirdly, and most frequently of all, in regard to perittosyllabics of whatever gender, diminutives in *ιον*, formed



from the root, have supplanted their primitives, a process which, besides that it is in strict accordance with classic analogy, the following list will sufficiently explain :—

From	ἄιζ, αἰγός,	Romaic	has	αἰγίδιον, 'γίδι(ον)
„	ῥφίς, ῥφιός,	„	„	ῥφίδιον, 'φίδι(ον)
„	ἔγχελυς, ἐγχέλυος,	„	„	ἐγχέλιον, 'χέλι(ον)
„	ἀηδών, ἀηδόνης,	„	„	ἀηδόνι(ον)
„	χεῖρ, χεῖρς,	„	„	χέρι(ον)
„	ποὺς, ποδὺς,	„	„	ποδάρι(ον)
„	ὀδοὺς, ὀδόντος,	„	„	ὀδόντιον, 'δόντι(ον)
„	κρίμμα, κρίματος	„	„	κομμάτι(ον) <sup>1</sup>

Many nouns in *ας* of the first declension have a perittosyllabic plural, as ψαράς—a fisherman, plural ψαράδες, or ψαράδαις, *ε* and *αι* being pronounced alike by the moderns; but the only nouns, claiming a perittosyllabic genitive singular, are a few neuters in *α*, as στέμα, σῶμα which make στομάτου, σωμαίου, and a class of verbals unknown to Ancient Greek, as

γραψίμον, γραψίματος	writing.
'ράψιμον, 'ραψίματος	sewing.
κλάψιμον κλαψίματος	weeping.

However, I never myself heard these perittosyllabic genitives from the mouths of the people, and several native Greeks have made to me the same acknowledgment.<sup>2</sup> As for a very few feminines in *ις*, as πόλις, γυνῶσις, χάρις, their Romaic genitive does not differ from the nominative, except, indeed, when the final *ς* is dropped in the nominative itself. In the Δημοτικά "Ἀσματα of Zampelius, ἡ πόλις<sup>3</sup> is met with for ἡ πόλις, so that this noun might

<sup>1</sup> For the reason of these parentheses enclosing the last syllables, see p. 13.

<sup>2</sup> Many nouns are in fact undeclined by the people, in illustration of which I may be allowed an anecdote. When the steamer in which I returned from Greece was opposite Megara, a well educated Greek remarked for my information that a *well* is still called φρέαρ by the Megaraeans, and not πηγάδι(ον) as elsewhere; upon which I asked how the Megaraeans formed the genitive of φρέαρ. After some hesitation he answered, that he was sure they did not say φρέατος, and supposed they used πηγαδίου, as do the common people elsewhere. It is just as likely, however, that the Megaraeans dispense with the genitive, that is, with a separate desinence for the genitive altogether.

<sup>3</sup> Some names of places admitted into our geographies as Tripoli, Napoli, are really Romaic nominatives of this kind from Τρίπολις, Νεάπολις; or Romaic accusatives, for, as will be afterwards remarked, the final *ν* of Τρίπολιν, Νεάπολιν is not pronounced in Romaic.

be written as of the first declension, ἡ πόλη, τῆς πόλεως, ι and η being pronounced exactly alike. But then, in the same collection of popular songs, occurs ἡ γῆς for ἡ γῆ, where the nominative, instead of dropping its own ε, as in the case of πόλις, assumes that of the genitive; which leads me to remark that, notwithstanding a general tendency to regularity in its declensions, Romaic, by the endless anomalies that appear on a minute examination, sets all grammar at defiance. A broad and striking fact, however, is contained in the statement that the perittosyllabic nouns of Ancient Greek have all but disappeared from Romaic.

For the means by which this change has been effected, precedents of considerable or even high antiquity can be adduced. The use of diminutives in form, not in sense, is characteristic of all popular dialects, witness the housie, wifie, burnie, boatie, etc., of Scottish poetry; and scholars may become more tolerant of their prevalence in Romaic, by considering how they abound in the ancient comedies, particularly in the *Ειρήνη* of Aristophanes. Then again, Suidas gives not only ἔθειρ but ἔθειρα, and Hesychius not only μήτηρ, but μήτειρα; in both which cases a new nominative in the first declension seems to have been formed from the accusative singular of a feminine perittosyllabic. In line 71 of the Homeric Hymn to Venus (No. 4 in Matthias' edition, Leipsic, 1805)—

“Ἀρκτοι παρδάλιές τε θοαὶ προκάδων ἀκέρητοι”

προκάδων cannot be from προῶξ, προκός, but from προκάς, πρόκαδος: that is, the accusative plural of προῶξ has been assumed as a new nominative singular.

That, in the most Ancient Greek, perittosyllabics existed sometimes under the isosyllabic form also, appears from the following examples:—

ἔρος, ἔρου,	in Iliad	I. 469	for ἔρωε, ἔρωτος
κευθμός, κευθμοῦ,	“ “	XIII. 28	“ κευθμῶν -ῶνος
μάστιγος, μαρτύρου	Odyss.	XVI. 423	“ μάστιγ -υρος
γέλος, γέλου	“ “	XX. 346	“ γέλως, γέλωτος

Singularly enough, Romaic contains some anomalies of a like nature, as ἄρχος, δράκος, γέρος, χάρος, for ἄρχων, δράκων, γέρων, χάρων.

2. From the loss of the dative, and the non-pronunciation of the final *ν* in the accusative, Romaic nouns, excepting those in *ος, ου*, have, like English substantives, only one distinction of case in either number.

To avoid the humming sound of the final *ν*, Romaic sometimes assumes after it an *ε*, but oftener, particularly in the case of neuters, rejects it altogether, saying, *e.g.*, ξύλο for ξύλον, and μικρό for μικρόν. The only instances of such omission, in classic Greek, are furnished by the article and some pronouns; for, according to analogy, the neuters τὸ, ὃ, αὐτὸ, τοῦτο, ἐκεῖνο, ἄλλο must originally have been τὸν, ὃν, αὐτὸν, τοῦτον, ἐκεῖνον, ἄλλον. That, however, which was exceptional in Ancient Greek, is characteristic of Romaic. Hence the transformation which diminutives in *ιον* have undergone, γίδι (ον), φίδι (ον) etc., (see p. 11) being pronounced and written γίδι, φίδι etc. First *ιον* was contracted into *ιν*, as it is still pronounced in Cyprus, and as it is found written in inscriptions of the 2d and 3d centuries;<sup>1</sup> and then the final *ν* was dropped according to the prevalent Romaic pronunciation.

The final *ν*, characteristic of the accusative singular in isosyllabics, having been dropped, that case remained undistinguishable in Romaic pronunciation from the dative; and this circumstance, as also the identity of these cases in the Æolic plural of the first declension, which form Romaic has preserved, may partly account for the loss of the dative. Some consider that Romaic has preserved the dative in such phrases as θεία χάριτι, πρὸς τοῦτοις, but these remains of the dative are in Romaic mere adverbial expressions.

The dative, then, being left out of consideration, it is evident, even from the ancient declensions, that neuters have only one distinction of case in either number; and as respects other Romaic nouns, excepting always those in *ος, ου*, the same will appear to be the case from the following paradigms:—

Sing. ἡμέρ-α	τιμ-ή	γέροντ-ας	τεχνίτ-ης
-ας	-ῆς	-α	-η
-α(ν)	-ή(ν)	-α(ν)	-η(ν)

<sup>1</sup> See Nos. 506, 704 of Boeckh's collection, where ἐλευθέριον and φιλημάτων occur instead of ἐλευθέριον, and φιλημάτων.

	ἡμέρ-α	τιμ-ή	γέροντ-α	τεχνίτ-η
Plur.	-αις	-αῖς	-άδαις	-αις
	-ῶν	-ῶν	-άδων	-ῶν
	-αις	-αῖς	-άδαις	-αις
	-αις	-αῖς	-άδαις	-αις

All mention of the dual is omitted, because it is wanting in Romaic, as it was also in the Æolic dialect.

3. The genders of Romaic nouns are not far from being merged into one prevailing neuter. This result is owing to the invasion of diminutives in *ιον*, which have supplanted isosyllabic as well as perittosyllabic masculines and feminines. Of the latter examples may be found in p. 11, and, of the former, let these suffice, *καράξι(ον)* from *κάραξος*, *τυρί(ον)* from *τυρὸς*, *πηγάδι(ον)* from *πηγή*, and *κεφάλι(ον)* from *κεφαλή*. Sometimes even without the form of a diminutive, the neuter termination is assumed; as *ἑουνό(ν)* instead of *ἑουνός*.

4. The adjectives in Romaic affect, both in declension and comparison, a greater regularity than in ancient Greek. Thus, instead of *μέγας*, *μεγάλη*, *μέγα*, Romaic has *μεγάλος*, *μεγάλη*, *μεγάλο(ν)*. Again, such adjectives as *φρόνιμος*, *ἔνδοξος*, which in Ancient Greek do not distinguish the feminine from the masculine, assume in Romaic the proper feminine termination *φρόνιμη*, *ἔνδοξη*. This *η* is the Romaic termination for the feminine even of adjectives in *ρος* and *ος* pure. Thus, instead of *μικρὸς* *μικρά*, *μικρόν*, and *παλαιὸς*, *παλαιά*, *παλαιόν*, it makes *μικρὸς*, *μικρῇ*, *μικρὸ(ν)*, and *παλαιὸς*, *παλαιῇ*, *παλαιό(ν)*.<sup>1</sup> In comparisons, Romaic has *μεγαλῆτερος* instead of *μεῖζων*; *καλήτερος* is more common than *καλλίων*; and for *χείρων* it has *χειρότερος* which Homer himself uses in *Iliad* XX. 513. Romaic also frequently forms the comparative by prefixing *πλέον* to the positive, and it constantly uses the article with the comparative instead of the superlative, resembling in both these respects Italian and French.

5. The pronouns also affect greater regularity in Romaic than in Ancient Greek. Thus, instead of *οὔτος*, *αὗτη*, *τοῦτο*, Romaic

<sup>1</sup> As a farther example of the Romaic predilection for regularity in declensions, it may be mentioned that those feminine nouns in *α* which in classic Greek make the genitive in *ης*, preserve the vowel of the nominative throughout the oblique cases: thus Romaic has *ἡ δόξα*, *τῆς δόξας*, not *τῆς δόξης*.



has τοῦτος, τούτη, τοῦτο, and similarly in the nominative plural. But the most singular instance is in the second personal pronoun, σεῖς, σᾶς, σᾷς, being the Romaic substitutes for ὑμεῖς, ὑμῶν, ὑμᾶς. Whence these forms σεῖς, σᾶς? The dual of σὺ was σφώ: Homer (Il. X. 398) uses σφίσιν for ὑμῖν; and Herodotus (III. 71) σφέας for ὑμᾶς. It is therefore highly probable that σεῖς, σᾶς, and with the digamma σφεῖς, σφᾶς, which the ancients ultimately used for the plural of the third personal pronoun, are more ancient, as they are also more regular plurals of σὺ, σέ, than ὑμεῖς, ὑμᾶς, the very anomalousness of which betrays a later origin. The genitive plural of all nouns, adjectives, and pronouns in ος and ον, coincides in Romaic pronunciation with the accusative singular, and is, probably on this account, much seldomer used than the genitive singular, which coincides with no other case. In accordance with this general observation, whereas Romaic has μοῦ, σοῦ for the genitives singular of ἐγώ, σὺ, it has no special form for their genitives plural, and employs the accusative instead. In like manner τοὺς is used for τῶν, masc. fem. and neuter, when τῶν represents the pronoun of the third person. Thus, *our hands*, *your hands*, *their hands*, would be expressed in Romaic, τὰ χέριά μας, τὰ χέριά σας, τὰ χέριά τους.

6. Indeclinability, the natural result and ultimate term of diminishing and confounding grammatical inflections, has been actually reached by Romaic in some instances. Ancient Greek had the indeclinable δεινά, for which Romaic uses τᾶδε, prefixing the article as the ancients prefixed it to δεινά. But, besides this, Romaic has κάθε—every; κάτι—some; and ὁποῦ, or ποῦ—who, which, that, all indeclinable. Although this relative ὁποῦ is distinguished by its accentuation from the adverb ὅπου—where, yet it is probably derived from this latter, just as the English relative *who* is derived from the German *wo*—where, used still by the vulgar in some parts of Germany for the proper relative *welcher*. The same fate has befallen the present participle, the only active participle preserved in Romaic, all its ancient inflections being represented by the accusative plural masculine.<sup>1</sup> The

<sup>1</sup> The reader will notice the accordance of this fact with the alleged disappearance of all peritossyllabics from Romaic, and with the mode of their disappearance as described in p. 10. The state of the passive participles in Romaic is another confirmation. Although the aorist tense has been pre-

interrogation *τι* is almost in the same state, for Romaic has *τι ὥρα*—what o'clock; *τι γυναίκαις*—what women; and *τι ἀνδρῶποι*—what men, indifferently. But for this an ancient precedent is alleged in the *τὰ τι* for *τὰ τίνα* of Aristophanes (*Εἰρήνη*. 693).

7. With respect to verbs, the conjugation in *μι* has been lost, *θέτω* being used for *τίθημι*, *ἀφίνω* for *ἀφίημι*, and so on in other cases. Many verbs preserve the middle sense, but none the future and aorists middle, the only tenses peculiar to that voice; the entire optative and infinitive moods have been lost; of the imperative only the second persons remain; the subjunctive is frequently confounded with the indicative; and, in the general ruin of the ancient verb, the only tenses saved are the present, imperfect, and aorist, active and passive.

The total loss of the optative and infinitive, and the frequent use of the indicative for the subjunctive in Romaic, are perhaps partly owing to the obliteration of whatever difference once existed between *ει*, *η*, and *οι* in pronunciation. Whoever looks through the paradigm of *τίπτω*, remembering that *ει* of the indicative and infinitive, *η* of the subjunctive, and *οι* of the optative, nearly 2000 years ago, came to be sounded alike by the Greeks, all of them as *ee* in *see*, and notices how often the corresponding parts in these four moods thus pronounced sound alike to the ear, the only guide of an illiterate people, will give its due weight to this suggestion. Romaic contains many examples of what strange metamorphoses the ear permits when unguided by a knowledge of letters. Thus, supposing *ν* of the article in *τὴν ῥῥαν* to belong to the proper name, the people now call *ῥῥα*, *Νύῥα*; so also they say *Νικαρία* for *Ἰκαρία*, and *Νίος* for *Ἰος*. The same corruption appears in some common nouns, as *νῶμος* for *ᾧμος*, and *νοικοκύρις* (a householder) for *διοκοκύρι(ο)ς*, examples which recall Homer's *νήδυμος* for *ἡδυμος* (Il. II. 2.) Proceeding on a contrary supposition, *i.e.*, supposing that the initial *N* of the proper name really belonged to the article prefixed, the people have made *Ἀξιά*, and *Ἐπαχτος* out of *Νάξος* and *Ναύπακτος*. A similar illustration is afforded by the whole class of Romaic verbs

served in the indicative and subjunctive moods, yet the aorist participle, as perittosyllabic, has been lost; whereas, although the perfect indicative passive has been lost, its participle, being isosyllabic, remains.

beginning with  $\Xi\epsilon$ , which is the Romaic equivalent of the initial *un* in compound English verbs. Thus  $\kappa\omicron\lambda\lambda\tilde{\omega}$ , or rather in Romaic  $\kappa\omicron\lambda\nu\tilde{\omega}$ , means to *glue*, and hence  $\epsilon\kappa\kappa\omicron\lambda\lambda\tilde{\omega}$  came to mean the contrary, *i.e.*, to *unglue*; but since, in the aorist—the narrative tense, and consequently the one most used— $\epsilon\kappa\kappa\omicron\lambda\lambda\tilde{\omega}$  became  $\epsilon\zeta\epsilon\kappa\omicron\delta\lambda\lambda\eta\sigma\alpha$ , Romaic, taking the initial  $\epsilon$  for the augment, formed a new present indicative from the aorist, *viz.*,  $\zeta\epsilon\kappa\omicron\lambda\lambda\tilde{\omega}$ , or rather  $\zeta\epsilon\kappa\omicron\lambda\nu\tilde{\omega}$ . Thus also  $\zeta\epsilon\upsilon\gamma\omega$ —I yoke, and  $\zeta\epsilon\zeta\epsilon\upsilon\gamma\omega$ —I unyoke, etc.

What substitutes Romaic has found for the lost moods and tenses, as also how far its formation of the tenses saved differs from the ancient model, will be more particularly explained in notes to the Romaic extracts subjoined. Suffice it to say, in general, here, that the lost tenses are expressed by means of  $\epsilon\chi\omega$ ,  $\theta\acute{\epsilon}\lambda\omega$ , and  $\epsilon\tilde{\imath}\mu\alpha\iota$  (I am), used as auxiliaries, and that when, in the formation of a tense preserved, Romaic differs from the ancient model, it often does so to avoid an irregularity which classic Greek had sanctioned. Thus, instead of  $\gamma\rho\acute{\alpha}\psi\omicron\nu$  in the first aorist imperative active, Romaic has  $\gamma\rho\acute{\alpha}\psi\epsilon$ ; and instead of  $\gamma\rho\acute{\alpha}\phi\eta$  in the second person singular of the present indicative passive,  $\gamma\rho\acute{\alpha}\phi\epsilon\sigma\alpha\iota$ , which is no doubt the more ancient form. The want of the infinitive is supplied by  $\nu\acute{\alpha}$  (*ἵνα*) with the subjunctive, and that of the optative in its proper optative sense, by  $\epsilon\iota\theta\epsilon$   $\nu\acute{\alpha}$ , or  $\acute{\alpha}\mu\pi\omicron\tau\epsilon$   $\nu\acute{\alpha}$ , also with the subjunctive. Wherever *let* occurs in the English imperative, Romaic uses  $\acute{\alpha}\epsilon$ , a corruption of  $\acute{\alpha}\phi\epsilon\varsigma$ , with the subjunctive. But the most remarkable of all the particles, used in the formation of Romaic tenses, is  $\theta\acute{\alpha}$  or  $\theta\acute{\epsilon}$   $\nu\acute{\alpha}$ , which, also prefixed to the subjunctive, expresses the future. In Chios at the present day  $\theta\acute{\epsilon}\lambda\epsilon\iota$  is vulgarly pronounced  $\theta\acute{\epsilon}$ , so that  $\theta\acute{\epsilon}$   $\nu\acute{\alpha}$ , or  $\theta\acute{\alpha}$  represents  $\theta\acute{\epsilon}\lambda\epsilon\iota$  *ἵνα*, by which, and a tense of the subjunctive, the ancient future had first been resolved. This  $\theta\acute{\alpha}$  with the imperfect is equivalent to the conditional particle  $\acute{\alpha}\nu$  in classic Greek; thus  $\theta\acute{\alpha}$   $\tilde{\eta}\tau\omicron$ —it would be.

The accident of ancient Greek having been thus truncated and broken up in Romaic, it necessarily follows that its syntactical arrangements are exceedingly simple. The most singular peculiarity is the use of the genitive for the ancient dative after verbs of declaring, giving and taking away, as  $\mu\omicron\upsilon$   $\epsilon\tilde{\imath}\pi\epsilon$  instead of  $\mu\omicron\iota$   $\epsilon\tilde{\imath}\pi\epsilon$ . The few ancient prepositions preserved all govern the accusative;  $\acute{\alpha}\pi\omicron$ ,  $\epsilon\iota\varsigma$ , and  $\mu\acute{\epsilon}$ , which is a truncation of  $\mu\epsilon\tau\acute{\alpha}$ , are those most

frequently used, and correspond to the French *de*, *à*, and *avec* respectively.

After all these deductions the reader will perhaps be surprised to find the Greek type so very recognisable in the following Romaic proverbs, taken from M. Sophocles' Chrestomathy, p. 156.

- |   |  |
|---|--|
| 1. Καλὴ εἶναι <sup>1</sup> ἡ νύφη (νύμφη)<br>μας, μόνον εἶναι στραῖς.                   | 1. Ours is a bonnie bride,<br>only she squints.  |
| 2. Κάλλιον ἕνας <sup>2</sup> φρόνιμος ἐχ-<br>θρὸς παρὰ <sup>3</sup> ἕνας ζουρλὸς φίλος. | 2. Better a wise enemy than<br>a foolish friend. |
| 3. Ὅι πολλοὶ καραβοκυραῖοι<br>πνίγουν <sup>4</sup> τὸ καράϊ.                            | 3. Too many captains founder<br>the ship.        |

<sup>1</sup> The present indicative of the Romaic substantive verb is formed as in ἔμαι the margin, on the type of κείμαι, except in the third person singular of ἵσαι both numbers. That εἶναι should be both singular and plural is no greater blemish in Romaic than was in ancient Greek the identity of εἶναι the first person singular and third person plural in the imperfect active εἰμεθα of verbs in ω. This εἶναι is very like the Doric εἶνι for ἐστὶ or the εἶναι Ionic εἶνι, which stood for both ἔνεσσι and ἔνεσι. In the compounds εἶνοι—some, *i.e.*, εἶνι οἱ—there are who, and ἐνόστε—sometimes, *i.e.*, εἶνι ὅτε—there are (times) when, εἶνι is used in the simple substantive sense, as it also is by Herodotus (viii. 55), where, speaking of the temple of Erechtheus, he says, ἐν τῷ ἐλαίῳ τε καὶ θάλασσᾳ εἶνι. In Romaic the last word of this phrase would be written εἶναι. But it was not always so written; in Ptochoprodromos it occurs under the forms εἶνι, ἔνε, ἔνεν, εἶν; afterwards it was written εἶναι, and the form εἶνι is still preserved on the shores of the Black Sea, and in some islands. The only remnant of the classic ἐμὶ is in the τίς ἐμὶ, by which the military guard in Greece addresses the passer-by after nightfall, and to which must be answered καλός.

<sup>2</sup> ἕνας stands for εἷς, and is probably more like the primitive form of the cardinal unit; how else can the oblique cases be accounted for, and the Latin *unus*? It is the Romaic indefinite article; and, as in the Hellenistic dialect, is often equivalent to the indefinite τις. See Mat. viii. 19: xix. 16.

<sup>3</sup> The classical reader will be shocked to find παρὰ construed with the nominative, instead of the accusative, according to classic usage, after comparatives. Nevertheless Aristotle uses παρὰ, which Romaic could not be expected to keep distinct from παρὰ, instead of ἤ. In his Treatise on Plants, book ii. ch. 2, towards the end of it, is the phrase, κἀντεύθεν καὶ κυριώτερον συμβέβηκε τῷ ὕδατι τὸ εἶναι στοιχείω παρὰ τῇ γῇ. This παρὰ is no doubt παρ' ὃ, to which παρ' ὃ, τι corresponds in Modern Greek. Romaic has also παροῦ, which is perhaps a mispronunciation of παρὰ, since many say κάτου for κάτω, and so on.

<sup>4</sup> πνίγουν for πνίγουσιν, a Romaic contraction not more violent than the ancient one of εἴησαν into εἶν in the optative of ἐμὶ, and possessing the same recom-



4. Ὁ διάβολος ἰδίδια δὲν<sup>1</sup> ἔχει,  
καὶ τυρὶ ἐπούλιε (ἐπώλιε).

5. Ἐἰς<sup>2</sup> κρεμασμένου<sup>3</sup> σπίτι<sup>4</sup>  
σχοινὶ μὴν<sup>5</sup> ἀναφέρῃς.

6. Ἄλογον ὁποῦ σοῦ χαρίζουν,  
εἰς τα δόντια μὴν τὸ ἐλέπης.

7. Κάθε Ψεύτης (Ψεύστης) ἔχει  
καὶ τὸν μάρτυρά του.

8. Ὅποιος (ὅστις) καὶ μὲ τὸ  
ζεστόν, φυσάει καὶ τὸ κρύον.

9. Πίταν ὁποῦ δὲν τρώγεις, τί  
σ' ἐννοιάζει ἂν καίεται;

10. Ἐνας τρελὸς ῥήχνει (ρίπτει)  
τὴν πέτραν ὅς<sup>6</sup> τὸ πηγάδι, κ' ἔκατὸν

4. The devil has no goats,  
yet he sold cheese.

5. In the house of the hanged  
don't mention a rope.

6. Don't look at the teeth of  
a gift horse.

7. Every liar has also his  
witness.

8. Whoever has been burnt  
with the hot, blows the cold too.

9. What need you mind, if the  
pie you don't eat should be burnt?

10. A fool throws a stone  
into the well, and a hun-

mendation, that, namely, of diminishing the sibilant sounds, which in Greek, as in English, are rather abundant. Romaic uses this termination, *ουν*, for *ωσιν* of the subjunctive as well as for *ουσιν* of the indicative.

<sup>1</sup> δὲν, not, is a truncation of *οὐδὲν*, which even classic writers sometimes used adverbially instead of *κατ' οὐδὲν*, like the English nothing in the phrase "nothing loath." In the extracts given at pp. 43, 44, *οὐδὲν* will be found frequently used for *δὲν*.

<sup>2</sup> εἰς, for ἐν, occurs in the lower Alexandrian Greek. See Luke i. 20; xi. 7.

<sup>3</sup> Romaic uniformly neglects the reduplication in the perfect participle passive.

<sup>4</sup> σπίτι, σπίτιον(ν), δσπίτιον, from the Latin *hospitium*. Every one knows that Latin words were no strangers to the Alexandrian dialect: witness the *κῆνος*, *κουστωδία*, *σουδαρίον*, *τίτλος*, *φραγέλλιον*, etc. of the New Testament.

<sup>5</sup> μὴν, in this and the following proverb, is for *μὴ*, which orthography is observed in prov. 22. Contrary to the general practice described in p. 13, Romaic words sometime assume a final ν. Examples will be found below in the extract from Ptochoprodromos. Professor Ross heard in Cyprus τοῦτον τὸ ἄλλον, instead of τοῦτο τὸ ἄλλο. See his travels in the Greek Islands, vol. iv. p. 210.

<sup>6</sup> This truncation of εἰς before the article has given rise to a whole class of Romaic proper names. Professor Ross (vol. i. p. 141 of his Travels) mentions a monastery in Seriphos called *Steen Vreesin*, i.e., ὁ τὴν Βρύσιν, because of a neighbouring fountain; and (vol. ii. p. 43) a plain in Amorgos called *Sto Horyo*, i.e., ὁ τὸ Χωριό(ν), from there having formerly been a village upon it. To this pronunciation Constantinople owes its Turkish name; for the Turks, hearing ὁ τὴν πόλιν(ν), i.e., as it would sound to them, *Steembole* frequently in the mouths of the Greeks with reference to Constantinople, imagined that

φρόνιμοι δὲν τὴν ἐσγάζουσι<sup>1</sup> (ἐκβάλλουσι).

11. Ὅπου ἀκούς (ἀκούεις) πολλὰ κεράσια, εἶστα (εἶσταζε) καὶ μικρὸ καλάθι.

12. Δύο γάδαροι<sup>2</sup> ἐμάλοναν<sup>3</sup> εἰς ξένην ἀχυρῶνα.

13. Μέτρα<sup>4</sup> δέκα, καὶ κόψτε, (κόπτε) μίαν.

14. Θρέψε<sup>5</sup> λύκον τὸν χειμῶνα, νὰ σὲ φάγῃ τὸ καλοκαίρι.

dred wise men don't take it out.

11. Where you hear of many cherries, carry there a small basket.

12. Two donkeys quarrelled in a strange barn.

13. Measure ten, and cut one.

14. Feed a wolf in winter, he will eat you in summer.

to be the name, and called it, as they do still, *Stamboul*. In much the same way Bougainville, having asked the natives of Tahiti the name of their island, and hearing them say, "O Tahiti," i.e., it is Tahiti, imagined the whole answer to be the name, and called it Otaheite.

<sup>1</sup> ζω is a favourite Romaic termination for verbs: thus it has τάζω and ἀλλάζω for τάσσω and ἀλλάσσω; but even the ancients had σφάζω as well as σφάσσω.

<sup>2</sup> Aristotle mentions a fish called ὄνος; and Athenæus (book vii. p. 315), speaking of it, says, ὄνος ὃν καλεῖουσὶ τινες γάδον. The Cretans now call a fish, which may have been the same, γαδαρόψαρο(ν), i.e., ass-fish. It is therefore probable that γάδος was an ancient vulgar name for ὄνος, and hence the Romaic γάδαρος.

<sup>3</sup> By borrowing terminations from the ancient first aorist, Romaic distinguishes the first person singular from the third person plural of its imperfects. For example, ἐμάλοναν is the third person plural of the imperfect of μαλόνω, ἐμάλονα the tense being inflected as in the margin. The Romaic aorist is inflected in the same way: hence ἔμαθα, in prov. 21, instead of ἐμάλονε ἔμαθον. This mode of distinguishing the first person singular from the third person plural is mentioned by Eustathius, on the authority of Heraclides, as having prevailed in Cilicia. At page 1759 of his Commentary on Homer, Eustathius says: Καὶ οἱ Ἑλληνίζοντες ἐν Κιλικίᾳ . . . ἀποβάλλοντες τὸ ν, καὶ μετατιθέντες τὸ ο μικρὸν εἰς βραχὺ ἄλφα προφέρονται, ἔλαθα λέγοντες καὶ ἔφαγα· καὶ τρίτα δὲ τούτων πληθυντικὰ, εἰς ἀν λήγοντα, λέγουσιν. Koraes asserts that ἦλθαν, ἔφυγαν, ἔλαθον, ἐγκατέλιπον, and the like, occur in the Septuagint.

<sup>4</sup> Μέτρα, as from μετρέω instead of μετρέω; so in prov. 22 λυπᾶσαι, as from λυπάσμαι instead of λυπῆσμαι. This is the Doric preference of α so conspicuous in Romaic. In the island of Kalymnos, a chapel of St Irene is called Ἀγία Ἰράνα, and δῆμος is pronounced δᾶμος. In like manner, many Romaic participles are formed as if from a present in αμαι; thus ἐρχάμενος and δεχάμενος are used for ἐρχόμενος and δεχόμενος.

<sup>5</sup> Θρέψε is the aor. imper. for θρέψον, a formation of which there are examples in Homer, as ὄσσε in *Odys.* xx. 481.

\*Οἷσε θείιον γρηῦ κακῶν ἄκος, οἷσε δὲ καὶ πῦρ

15. Ὄταν λαλοῦν (λαλῶσι) οἱ κοράκοι (κόρακες), φεύγουν τὰ ἀηδόνια.

16. Ὅτε ὁ φτωχὸς (πτωχὸς), οὔτε ὁ λόγος του.

17. Ὁ, τι εἶχε ἡ γριά (γῤαῖα) ὅς τὸν νοῦν της, το ἔλεπε ἔς τὸ ὄνειρόν της.

18. Ὅσος εἶσαι, πάντα (πάντη) φαίνου καὶ κομμάτι παρακάτω.

19. Τὸ ἄλογον<sup>1</sup> τὸ πληγωμένον,<sup>2</sup> ὅταν ἰδῇ τὴν σέλαν, τρέμει.

20. Ὁ λύκος ἔς τὴν ἀνεμοζάλην χαίρεται.

21. Ἐμαθα γυμνός, κ' ἐντρέπομαι ἐνδυμένος.

22. Μὴ λυπᾶσαι τὸν καβαλλάρην πῶς (ὅτι) κρέμενται τὰ ποδάρια του.

23. Τὸν χωριάτην τὸν ἐτιμοῦσαν,<sup>3</sup> κ' ἐκεῖνος ἠαῖροῦσε<sup>4</sup> πῶς (ὅτι) τὸν φοβοῦνταν.<sup>5</sup>

24. Ὁ ποῦ πεινάει κομμάτια ὕειν-ρεύεται.

<sup>1</sup> ἄλογον, irrational. The horse is so called as being the noblest of the domesticated animals. In like manner, πεινός, winged, is the Romaic name for the cock.

<sup>2</sup> πληγωμένον, perf. part. pass., without the reduplication, from πληγόνω, a Romaic derivative from πληγή.

<sup>3</sup> σέλαν from Latin sella.

<sup>4</sup> The Romaic formation of the imperf. indic. of pure verbs is exhibited in the two words ἐτιμοῦσαν and ἠαῖροῦσε.

<sup>5</sup> No single word could better illustrate the variety of grammatical forms in Romaic than this φοβοῦνταν, since, according to M. Sophocles' grammar (p. 64), it might have been written in five different ways, as in the margin. Without going to Greece any one may understand that these various forms are provincialisms; and that M. Sophocles' work consequently appears to his countrymen exactly as would to an Englishman a grammar exhibiting, along with the English of the educated, a collection of the dialectical peculiarities from Land's End to John o' Groat's House. The reader will observe that ἠαῖροῦσε and φοβοῦνταν are unaugmented, which is a very frequent omission in Romaic.

15. When the crows caw, the nightingales flee away.

16. Neither the poor man, nor his word.

17. What the old woman had in her mind she saw in her dream.

18. However great you are, always seem a little less.

19. The galled horse trembles when he sees the saddle.

20. The wolf delights in the storm.

21. I learned (to go) naked, and am ashamed (to go) dressed.

22. Don't pity the horseman because his feet hang.

23. They honoured the peasant, and he thought they feared him.

24. (He) who is hungry dreams of pieces.

25. Ποῦ παῖς<sup>1</sup> κακὴ τύχη; 'ς  
τοῦ Πολυτεχνίτη τὸ σπίντι.

26. Πῶς πᾶν (ὑπάγουν), κόρακα,  
τὰ παιδιὰ σου; "Οσον πᾶν, τόσον  
κυυρίζουν.

27. Φταίγει (πταίει) ὁ ράπτης,  
καὶ δέρνουν<sup>2</sup> τὸν μάγειραν.

28. "Επιασε τὸ χέλι ἀπὸ τὴν  
οὐράν.

29. Θέλει νὰ<sup>3</sup> ἐγάλη(ἐκβάλῃ) τὸ  
'φίδι ἀπὸ τὴν τρύπαν μὲ τοῦ τρελοῦ  
τὸ χέρι.

25. Where are you going,  
bad luck? To the house of  
the genius.

26. How are your children  
getting on, crow? As they get  
on, they get blacker.

27. The tailor is at fault,  
and they beat the cook.

28. He caught the eel by  
the tail.

29. He wishes to draw the  
serpent out of its hole with the  
fool's hand.

Besides current proverbs like the above, the Klephtic and popular songs, where the want of learning in the authors ensures the reader against pedantry, may also be depended on as faithfully representing the spoken dialects. But the long barbarous poems, which form the rest of Romaic literature, having been written by men of some education, are all, more or less, in the macaronic style, and their evidence, therefore, cannot be implicitly received. In the prolegomena to vol. ii. of his "Ατακτα, Koraes gives a list of such poems, beginning with those of Ptochoprodromos (A.D. 1150), from which, as being the earliest, an extract is subjoined.

<sup>1</sup> ὑπάγεις, πάγεις, πάεις, παῖς. Such transformations are met with in all popular dialects. Grammarians tell us that the Tarentines omitted γ in the pronunciation of δλίγοι, as do the inhabitants of Rhodes and the neighbouring islands to this day.

<sup>2</sup> δέρνουν for δέρουσιν. The Æolic termination ρνω is a favourite one in Romaic: thus, instead of φέρω and σπείρω, it has φέρνω and σπέρνω.

<sup>3</sup> Here νὰ with the subjunctive represents the lost infinitive. Œconomos, in his work on the pronunciation of Greek, states that the infinitive is still preserved in Cyprus, and on the shores of the Black Sea; and he instances πρὶν ἐξέξαι, πρὶν χιονίσαι, as examples. This, however, may be a mere variety in the pronunciation of the subjunctives πρὶν ἐξέξῃ, πρὶν χιονίσῃ. At all events, granting that, in Cyprus and on the shores of the Black Sea, the infinitive survives in certain phrases (as in these same parts the ancient ending of the present indic. act. ουσι(ν) has been preserved, and even the Doric εἰμὲς for εἰσμεν), it is most certainly obsolete in the Romaic dialects generally; nor have they any greater blemish than the constant recurrence of νὰ, which their mode of supplying the want of the infinitive necessitates.



A few words regarding the author are premised to render his verses more intelligible, and less uninteresting.

His personal history is an exemplification of prov. 25 in the above collection; for he was a monkish πολυτεχνίτης, who wrote on grammar, history, philosophy, astronomy, and theology, and that, too, in tolerable Byzantine Greek, yet so poor that he found occasion to indite two farcical Romaic poems, one on his poverty, or, as he more feelingly calls it, his hunger, and another on his hard treatment in the monastery. In the first, he describes not only his hunger, but the expedients to which it drove him, and the regrets it suggested that he had not been bred a baker, a shoemaker, a street-crier, or, indeed, anything rather than a scholar; and in the second, he describes not only his own hard treatment in the monastery, but also the luxury of his superiors, displaying an acquaintance with cookery-book nomenclature, which an accomplished *gourmet* might be proud of, and which tempts us to suspect that he was not himself a man to rest contented like a good Christian, with the simplest food and raiment. Both these complaints are addressed to the 3d Comnenus, and the following couplet in honour of that emperor will show that, with all his school and kitchen learning, the poor Forerunner did not rise above his age, in respect of mental culture and taste.

"Οὕτως τυγχάνεις Μανουήλ θεὸς ἐπιγείος τε  
Ἐμμανουήλ, Παμβασιλεῦ παρὰ σαράντα πέντε.

"Thus, Manuel, you chance to be a god on earth,  
*Emmanuel*, king of kings, excepting forty-five."

Σαράντα πέντε is also the present pronunciation of τεσσαράκοντα πέντε. This number being written μέ in Greek, and these letters inverted and prefixed to Μανουήλ making Ἐμμανουήλ, the wretched and irreverent enigma is explained.

The following extract is from the poem on his hunger, and describes a practical joke. It would appear that the family of Ptochoprodromos were as much disappointed as himself at the unproductiveness of his learning; and at length, their disappointment having passed into indignation, one day on taking his usual place at table, the following scene occurred as if by concert among the others:—

Ἐκεῖνοι δ' ἐξεπήδησαν, λέγοντες ὁμοφώνως·  
 Μαθὼν καὶ ποῦ ἀργασιάζεσαι; τὰδο δὲν ἔχεις τόπον·  
 Παπαῶς, γραμματικὸς εἶσαι· τρέφε τὸν ἑαυτὸν σου·  
 Μὴν ἐλέπης, το ἀπάκιν μας, δὲν εἶσαι σὺ διὰ τοῦτο·  
 Ἄν δὲ πεινᾷς, ἀγόρασε, γραμματικῆ, καὶ φάγε. 5  
 Τοῦτων δὲ πρὸς μὲ, βασιλεῦ, ἀπάνταν λεγομένον,  
 Ὅκάτι πῶς ἐγίνετον κτύπος εἰς τὸ κατώγιν,  
 Καὶ πάντες ἐσυκώθησαν, ἔφυγον παραυτίκα,  
 Ἐλπίζοντες ὅτι χαλᾷ τὸ σπίτιν νὰ τοὺς πνίξῃ,  
 Πολλὰ γὰρ ἦτο παλαιὸν, πανὺ σεσαθρωμένον. 10  
 Ἐγὼ δ' ὡς εὔρον κείμενον τὸ σύμπλευρον ἀπάκιν,  
 Ἡρξάμην συλλογίζεσθαι, καὶ εἰς τὸν νοῦν μου λέγω·  
 Οὐκ εἴμ' ἐγὼ τὸν ἔλεγον· Οὐ διαῖῃ εἰς λάρυγγά σου;  
 Ἀλλ' ἴδε τὴν ἀσύγκριτον θεοῦ φιλάνθρωπίαν,  
 Πῶς ὑπὲρ λόγον ἔφερε τ' ἀπάκιν εἰς ἐμέναν. 15  
 Ταῦτα δὲ λέγων, βασιλεῦ, τὴν μάχαιραν κρατήσας,  
 Ἡρξάμην ἐμπουκόνεσθαι, μέχρῃς εἰς κόρον ἦλθον,

Ver. 2. Μαθὼν . . . ἀργασιάζεσαι; Koraes, from whose *Ἀτακτα*, vol. i. p. 10, the text is copied, can make nothing of this phrase. A meaning has been supposed to it in the translation. τὰδο, perhaps the Doric τᾶδε, ο being often substituted for ε: thus, ἔξω is pronounced ᾗξω, and ἐχθρὸς, ᾗχθρὸς.

Ver. 3. Παπαῶς means a priest, but Πάπας the pope. τὸν ἑαυτὸν σου is Romaic for σεαυτόν. All the reciprocal pronouns are so formed; that is to say, the genitives of the personal pronouns (the article being used enclitically for the pronoun of the third person) are appended to a masculine singular case of ἑαυτοῦ, with the article prefixed.

Ver. 4. ἀπάκι(ο)ν, of unknown derivation, corresponds with the ancient ψόα. εἶσε, equivalent to εἶσαι in the previous line.

Ver. 7. Ὅκάτι or κάτι, i.e. καὶ τί. Romaic has a number of such compounds, as κάπου, somewhere; κάποιος, some, in reference to number; κάμποσος, some, in reference to quantity. To all these Ptochoprodromos prefixes ὁ, which Koraes considers to be ὡς, in the sense it bears in the Ancient Greek phrase, νῆες ὡς τριακόσiai. Apollonius of Tyre uses ὁγιά νὰ for διὰ νὰ, and the author of the poem entitled *History of Alexander the Great*, ὡς γιά νὰ for the same, a comparison giving some probability to Koraes' supposition. See vol. i. of *Ἀτακτα*, p. 167. ἐγίνετον and ἐμέναν, in line 15, are examples of the assumed final ν, according to what is stated in note (5), p. 19.

Ver. 11. σύμπλευρον means, together with the adjoining sides or ribs.

Ver. 13. τον used for the relative, as is τὴν in the quotation from Homer, p. 7, and τῶ in that from Herodotus, in note (1), p. 18. The article is constantly so used in Ἡρωτόκριτος (ὁ παλαιός), that famous Romaic poem, which some have called *The People's Homer*.

Μετὰ δὲ ταῦτα, βασιλεῦ, κάτω κἀγὼ κατήλθον,  
 Τάχα γυρεύων σὺν αὐτοῖς πόθεν ὁ κτύπος ἦλθεν,  
 Πρώτερον το κατούδιν μας στήσας εἰς τὸ τραπέζιν, 20  
 Διὰ τὸ ποῦν ὅτι ἔποικεν ἡ κάτω τὴν ζημίαν.  
 "Απαντες δὲ μετὰ μικρὸν τῇ κέλῃ συνελθόντες,  
 Καὶ τὸ κατούδιν ἄνωθεν ἰδόντες τῆς τραπέζης,  
 "Ερρίψαν λίθους κατ' αὐτοῦ, λέγοντες· Φονευθήτω,  
 "Οτι ἔφαγεν τὸ θαυμαστὸν ἀκρόπαστον ἀπάκιν. 25

The following doggrel lines, being an almost verbatim translation, will assist the curious reader in interpreting the above:—

But, jumping up, they said with one accord :  
 Why don't you work ? Here is no place for you :  
 Now you are priest and scholar, feed yourself,  
 Nor look at our rump-piece ; it's not for you :  
 But if you're hungry, scholar, buy and eat. 5  
 Whilst all these things were said to me, O king,  
 Some noise in the groundfloor was made below,  
 And all rose up to flee away in haste,  
 From suffocation, if the house should fall ;  
 For it was very old and rickety. 10  
 When thus I found the rump-piece lying rich,  
 To think I began, and said in my mind :  
 'Twas I they told—your throat it shan't go down ;  
 But see the incomparable love of God,  
 Bringing the rump-piece wondrously to me ! 15  
 This said, O king, I caught hold of a knife,  
 Began to devour, and filled myself.  
 After this, O king, I too went below,  
 Mayhap seeking with them whence came the noise ;

Ver. 17. ἐμπουκόνεσθαι from (Italian) imboccare.

Ver. 19. γυρεύων, ζητῶν, from γύρος, a circle, because he who searches in a place, goes round and round in it.

Ver. 20. κατούδιν(ο)ν, a diminutive from the low Latin, catus ; κάτω in the next line is another form of the same.

Ver. 21. ἵνα being lost to Romaic, καὶ strengthened by διὰ supplies its place, just as in Ancient Greek, διότι, i.e., ὅτι strengthened by διὰ, was used for ὅτι, because, to distinguish it from ὅτι, that. ποῦν is for ἑπωσιν, and ἔποικεν for ἱτοίησεν.

Ver. 22. κέλῃ, from the Latin, cella.

Ver. 25. ἀκρόπαστον. παστὸς anciently meant *sprinkled* in general, but is now applied only to flesh and fish, in the sense of *sprinkled with salt*.

But first I set at the table our cat,	20
That they might ascribe the damage to it.	
Soon all in the pantry gathered again,	
And, seeing the cat high on the table,	
Threw stones at it, saying: Let it be killed,	
Since it ate our wondrous powder'd rump-piece.	25

The above is probably a fair specimen of the mediæval scholar's off-hand Greek. In several particulars it is distinguished from the then vulgar dialect. The reader is not to suppose, for example, because the negative *οὐ* is constantly used in the above extract, that *δεν* was unknown in the time of Ptochoprodromos; for it occurs elsewhere in his poems, as do all the more common peculiarities of Modern Romaic. Sometimes, indeed, he barbarises beyond Modern Romaic, construing, *e.g.*, *ἐκ* and *σύν* with the accusative, whereas Romaic now dispenses with them altogether.

In the above and in all criticisms of Romaic, it is compared with classic Greek; but it is now time to observe that this is unfairly comparing the worst Greek of to-day with the best of antiquity. Having inherited only classic works from the ancient Greeks, we are apt to take for granted that all antiquity was classical, and to doubt the existence among the ancients of a vulgar dialect considerably different from those polished ones that have come down to us. Hence Romaic is generally considered to be a corruption of the Alexandrian Attic, whereas its prevailing type is not Attic but Aeolo-Doric; besides, vulgar dialects are not wont to derive from any polished language, but from one another. How absurd would it be to represent the present Yorkshire as a corruption of Addison's English! The Yorkshire and other dialects existed before classic English, which is an improvement upon them, not they a corruption of it. In like manner, although Romaic did not precede classic Greek, some popular dialects must have both preceded and accompanied the classical ones, and Romaic, so far as it inherits from antiquity at all, inherits not from the polished dialects which we know, but from these popular ones which we don't know. As a more detailed investigation of this point will throw some light on the history of Romaic, the following observations are offered:—

Even although Homer had not said of Cretan Greek, ἀλλ' ἤ



δ' ἄλλων γλώσσα μεμιγμένη, it might be safely asserted that, before any Greek dialect whatever was cultivated, there prevailed an immense variety in the spoken language. It is so in every case where the facts can be examined, and that it was peculiarly so among the Greeks may be concluded from their dispersion over countries unfavourable physically to intercommunication, and politically disconnected. Besides, had there not been an immense spoken variety, there would not have been materials for four written dialects.

Let it not be supposed that the original variety ceased, or was even materially diminished by the fusion of provincialisms into these written dialects. For what, in fact, does this process amount to? Nothing less than the formation out of an immense spoken variety of a new and more perfect one, intelligible indeed, on the whole, to the masses, but not used by them, and supplanting the ancient ruder forms of speech only in the case of those actually engaged in its cultivation, or immediately under their influence. Such are the facts in regard to every living European language; and if in Italy, France, Germany, and Great Britain, the original variety in the spoken language has withstood the influence, for centuries exerted, of the press, the church, and the school, much more must the original variety in the spoken language of the Greeks have survived the formation of the polished dialects, since no conforming influence equal to those of modern times then existed.

To suppose a variety in the spoken Greek within even the small territory of Attica, notwithstanding the active participation of the citizens in public life, is only according to all analogy; and in particular, since the majority of the inhabitants were slaves in daily intercourse with the citizens, there could not but exist a vulgar dialect, in which bad grammar combined with apocope, syncope, and other popular brigands, to murder the language of Demosthenes. Xenophon must have intended some base patois, not certainly his own style, when he wrote (*Athen. polit.* ch. 2, § 8), "Καὶ οἱ μὲν Ἕλληνες (i.e., the other Greeks), ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτῃ καὶ σχήματι χρῶνται, Ἀθηναῖοι δὲ κεκραμένη ἐξ πάντων τῶν Ἑλλήνων καὶ βαρβάρων. Because the people understood the orations of Demosthenes, it is often concluded that they conversed in a style not much inferior to that in which he harangued.

But any one may know from the example of Scotland what an immense difference may exist between the language which the people can understand, and the language which the people can speak, and whoever has studied a foreign language in the country where it is spoken must remember that, although in a few months he was able to understand all he heard, he could yet by no means speak like a native. If British scholars come to understand written Greek by dint of study, though they can't speak it, why should not the illiterate Athenians have understood the Greek of Demosthenes, by hearing it from their youth up in the mouths of their betters, even although their own proper dialect had been as bad as Romaic? Indeed, if the language which Aristophanes makes the Athenian policemen speak in the *Thesmophoriazusæ* be accepted as a specimen of the then vulgar dialect, it already possessed several main characteristics of Romaic. These ancient Romaicisms consist chiefly in the omission of the final *ν*, as (line 1187), *καλὸ* for *καλὸν*, and in the corruption of the termination *ιον* into *ι*, as (line 1210) *γράφι* for *γραφίδιον*.

The history of the Greek dialects affords a striking example how inefficient is the cultivated language of a people to absorb popular varieties. Whilst Attic was in its glory, and even long after it had acquired, at some expense of its original purity and grace, a Panhellenic ascendancy in respect of literature, the other dialects, cultivated only by amateurs, were still spoken where they had formerly prevailed. Strabo, at the commencement of the Christian era, thus writes (book viii., ch. 1, 2d par.) of the Peloponnesians :—"σχεδὸν δ' ἔτι καὶ νῦν, κατὰ πόλεις, ἄλλοι ἄλλως διαλέγονται. δοκῶσι δὲ δορίζειν ἅπαντες διὰ τὴν συμβᾶσαν ἐπικράτειαν" (of the Dorians, that is to say). Two centuries later, Tatian, the Platonist apologist of the Christians, could thus address the Greeks (p. 161) :—"Νῦν δὲ μόνοις ὑμῖν ἀποβέβηκε μηδὲ ἐν ταῖς ὀμιλίαις ὁμοφωνεῖν. Δωριέων μὲν γὰρ ὄνχ' ἡ αὐτὴ λέξις τοῖς ἀπὸ τῆς Ἀττικῆς. Ἀιολεῖς τε ὄνχ' ὁμοίως τῶσι Ἰωσι φθέγγονται."

Romaic is itself a living evidence how popular dialects persist; for, as has been said, its type is Aeolo-Doric rather than Attic; and, though it would seem pedantic to call Romaic Aeolo-Doric, as Christopoulos has done in the title-page of his grammar, it is certainly a more appropriate name. Why the Aeolo-Doric element

should have prevailed all along in Romaic, will appear to any one who considers the geographical chart of the ancient dialects, sketched by Strabo in the paragraph from which an extract is made in the preceding page. Attica was the proper seat of the Attic, and the Ionic prevailed only in the commercial towns of Asia Minor, whilst everywhere else the language of the people was Aeolic or Doric. The history of all revolutions in language attests the immense power of resistance which dialects, however rude, derive from numerical and geographical preponderance; and it would appear that, whilst the highly polished Attic was perpetuated in the Alexandrian and Byzantine Greek of learned compositions, the ruder Aeolic and Doric continued to prevail in the spoken language of the Greek race.<sup>1</sup>

The fact is, that vulgar dialects are far more durable than cultivated ones. Cultivation aims at improvement, and improvement implies change; in other words, cultivated languages are in a state of active metamorphosis. Demosthenes had to explain the antiquated phrases of Draco and Solon; and the model dia-

<sup>1</sup> After this paragraph was written, George Finlay, Esq., historian of the Byzantine empire, whose assistance in these researches, by placing his splendid library at my disposal, during my stay in Athens, I would here gratefully acknowledge, procured me a reading of Professor Ross' travels among the Greek islands. The preceding pages have been enriched with various examples taken from this work; and I subjoin the translation of a passage, from the original German, which will add the weight of Professor Ross' authority to the views enunciated in the text regarding the spoken Greek of the ancients:—"The Attic dialect was not, as, with Buttmann and Matthias in our hands, we often suppose, the prevailing, much less the sole methodised vernacular of the Ancient Greeks. . . . . It was only the refined language of intercourse and composition among the cultivated classes in Athens, and was really possessed by only a few thousands. Before the gates of Athens, at Megara, Thebes, Tanagra, in all the rest of Greece, very different dialects prevailed; and though literary men in other districts afterwards endeavoured to conform their style to the Attic model, they never attained its purity. In other words, all Greece, from Sicily to Asia Minor, and from Macedonia to Crete, was essentially Aeolic, and spoke this dialect, of which Doric was but a modification. The Ionic race, compared with the Aeolic and Doric, had a limited extension; and in fact the language of Attica, which our grammars adopt as the rule, was, at the time of the Peloponnesian war, but a petty exception to the rule. What right have we to require that it should be otherwise now?"—Vol. iii. p. 158.

lect is declared by critics to change perceptibly through Thucydides, Aristophanes, Sophocles, Plato, Xenophon, and Demosthenes, till at length Menander appears introducing words that are preserved in the present Romaic, as γῦρος for κύκλος, and μεγίστᾱνες, grandees. To this fact we owe the earliest Greek lexicons, which were glossaries to particular works, as Homer, Hippocrates, and Plato, compiled in the first century, because the then language, even of the learned, no longer sufficed for the interpretation of the more ancient authors. Vulgar dialects, on the other hand, yield very slowly to peaceful influences, and are greatly changed only by the migration and mixture of races, consequent on war. Travellers represent the common people in the United States as speaking in general good English, free from dialectical peculiarities; and many Americans attribute this result to their popular schools. But the peculiarly favourable circumstances, arising from the mixture of races, in which these schools have operated, must not be overlooked. Where provincial dialects meet, they neutralise each other in the daily intercourse even of the working classes, and the language of the school supplants them all at length; but where one uniform dialect prevails among the people, it defies the schoolmaster. If there be anywhere in America an isolated settlement of Scottish peasants, no matter how pure the English of the schoolmaster may have uniformly been, their descendants will be found speaking the dialect of their fathers: and from the degree to which the shepherds of Laconia doricise still, it may be inferred that, but for the migration and mixture of races involved in Roman, Slavonian, Saracen, Frankish, and Turkish conquests, the vulgar form of ancient Doric would have survived, with little change, until now. To this series of social catastrophes must be attributed both the internal dissolution of Ancient Greek, and its admixture with foreign elements, as exhibited in Romaic.

It cannot have escaped the reader's notice that almost all the illustrations of Romaic adduced in the preceding pages from Ancient Greek, have been found in Homer, Aristophanes, the Aeolic and Doric dialects, and the Gospels. These writings, how different soever in other respects, have one feature in common, namely, their popular character; for the poems of Homer, from the simplicity of their style, and the grammatical irregulari-



ties they contain, were evidently written in an age when the distinction between vulgar and polished Greek was not so decided as it afterwards became. Aristophanes, like all writers of comedy, admitted colloquial and popular expressions; the comparatively rough Aeolic and Doric dialects were in the mouths of peasants and shepherds; and the Gospels were penned by men of the people for the people. Romaic, then, as inheriting from the vulgar dialects of all preceding ages, finds naturally enough the few illustrations, which antiquity affords of its peculiarities, in those writings where popular modes of speech might be expected; and if such writings had been still more popular in their character, and more of them had come down to us, the ancient illustrations of Romaic would have been multiplied in proportion. Let one example suffice. In Romaic, *μάκρος* is used for *μῆκος*, as in line 6142 of *Erotocritos* (*ὁ παλαιὸς*) where the lover, descanting on his happiness in having been allowed at length to press the princess Aretusa's hand in his, calls this favour:

Παρηγορεῖ, καὶ θάρρος μου, καὶ μάκρος τῆς ζωῆς μου.

This word, however, was not in any classical lexicon till Koraes noticed it, about fifty years ago, once more in Aristophanes (*Ορν.* 1131) Ὁ Πόσειδον τοῦ μάκρους! Schneider and Reimer forthwith admitted it to lexicographic honours, and it is now universally acknowledged. The reflection is obvious, that, had this single authority not survived, *μάκρος* for *μῆκος* would have been set down as a Romaic barbarism. Who knows, then, how many other words, and what else in Romaic besides words would receive illustration from antiquity, if we had the then vulgar Greek in its entirety before us?

The boldest statement in this direction which I have met with is in Professor Ilgen's *Prolegomena* (p. 34) to the *Homeric Hymns*, where, with reference to a translation into barbarous Greek of the *Βατραχομουμαχία*, he remarks: "Valde errant si crediderint heri modo aut nudiუს tertius tantas in eam (*i.e.* into Greek) illatas esse mutationes: ego contendere ausim, jam Demosthenis aetate inter rusticos eas in usu fuisse. Quid? quod veri simillimum est, Homeri aetate non aliam vulgi in ore esse auditam. Unde enim illud δῶ pro δῶμα, κρεῖ, pro κρίνον, ἄλφι pro ἄλφιτα, τρόφι pro τρόφιμον, κάρη pro κάρηνον, ῥᾶ pro ῥάδιον . . .

ἦλ pro ἦλοε, παῦ pro παῦσαι? Nonne ex vulgi sermone?"<sup>1</sup> Few will withhold their assent from the affirmative implied in the learned professor's concluding interrogation; but just as few would adopt without qualification any statement tending to identify the Romaic of to-day with the rustic dialects of antiquity. Unless, for instance, the dative case of nouns, and the optative and infinitive moods of verbs, had first existed in the vulgar dialects, they never could have entered into the polished ones, the function of which is not to create out of nothing, but to methodize what is irregular, and embellish what is rude. At the same time, that the immense variety of constructions and grammatical forms in Ancient Greek were employed with anything like propriety by the people in general will remain incredible till some similar example be pointed out in a living language. In the meantime, the argument against such a supposition is an *a fortiori* one from the present to the past.

The Romaic dialects are in fact, like the Acropolis of Modern Athens, a faithful historical monument. As the temple of wingless victory, the Propylaeum, the Erichtheium and the Parthenon connect it with the age of Pericles; so do the ruinous state of these erections, the rubbish which encumbers the stranger's path, the mediæval tower at the entrance, and the heterogeneous wall which encircles the crest of the rock, tell of repeated disaster and long decay. In like manner, whilst the time-worn Aeolo-Doric basis of the Romaic dialects connects them with the highest Greek antiquity, their superstructure is mingled with heterogeneous materials of a later date, on which conquerors, civilized and barbarous, have inscribed their language and their name.

I conclude these observations on Romaic by a third example extracted from the *Δημοτικὰ ᾠσμάτα* of Zampelius, p. 700.

<sup>1</sup> δῶ Il. vii. 363 : κῆ Il. v. 196 : ἄλφι Hom. Hymn to Ceres, No. 5, in Matthias' edition, line 208 : τρόφι Il. λ. 307 : κᾶρη Il. xxii. 74. I cannot give the references for the other three examples; but the reader will find them duly recognised in the Πίναξ τοῦ καταλόγου appended to the commentary of Eustathius, who cites them and some others frequently in a kind of stereotyped list, illustrative of what apocope could do in the most ancient times.

Ὁ ἀνδριευμένος.

- Σαζάντα δυὸ Κλεφτόπουλα μιὰ κόρην ἀγαποῦσαν,  
 Κόρη πανώρια κι' ὤμορφη, καὶ 'στὰ φλωρεὰ χωσμένη.  
 Μιὰ Κυριακὴ καὶ μιὰ Λαμπρὴ ποῦ 'χόρευαν ἀντάμα,  
 Κι' ὁ 'νας τὴν τήραζ' ἀπὸ 'δῶ, κι' ἄλλος τὴ χαιρετοῦσε,  
 'Ἡ κόρη ποῦ 'ταν φρόνιμη τοὺς κρᾶζει καὶ τοὺς λέγει 5  
 " Μέσα 'στὸ περιβόλι μου, 'στὴ μέση 'στὴν αὐλὴ μου,  
 " Εἰν' ἓνας βράχος παλαιγὸς, λιθάρι ριζωμένο,  
 " Καὶ ποῦ τὸν σκώσῃ ἀπὸ τ' ἐσᾶς, γυναῖκα νὰ μὲ πᾶρῃ."  
 Κανεὶς δὲν ἀποκριθῇκε, κανεὶς δὲν 'πολογιέται,  
 Καὶ τῆς Μαριᾶς ὁ Ψυχουὶδς, τ' ἄξιον τὸ παλλικάρει, 10  
 Μὲ τ' ὅνα χέρι τ' ὅσκασε, 'στὴν πλάτη του τὸ βάνει  
 " Μὴν κοκκινίζεις, λυγερὴ, κ' ἔλλα 'στὴν ἀγκαλιά μου."

V. 1. Κλεφτόπουλα from κλέπτῃς and πῶλος. The Klephts of Greece were patriotic robbers who gloried in their profession not less than the Highland robbers of Sir Walter Scott's romances. By affixing πῶλος to the primitive, Romaic forms diminutives even of things without life: as *καρκαδόπουλον*, a little ship.

V. 2. πανώρια for πάνωρος. χωσμένη, literally, covered up, from χώννυμι or χῶω, in Romaic χώνω. In the inland villages this style of ornament is still met with, strings of silver coin being suspended from the neck across the breast, and sometimes also covering the head. This treasure is always the dowry of the wearer.

V. 3. ἀντάμα for συνάμα.

V. 4. τήραζ' for ἐτήραζει, as from τηράζω, instead of τηράω, Attic τηρέω.

V. 5. ποῦ 'ταν for ποῦ or ὅποῦ ἦτον.

V. 6. Μέσα has become a Romaic preposition equivalent to ἐντός, and is very much used.

V. 7. παλαιγὸς for παλαιός.

V. 8. ποῦ for ὅποῦ means here whoever. σκώσῃ for σηκώσῃ from σηκώνω. Ancient Greek had σηκῶω in a kindred sense. The termination ὶω has uniformly been changed into ὶνω. πᾶρῃ the aor. subj. from πέρνω, the Romaic form of ἐπαίρω.

V. 9. ἀπολογιέται for ἀπολογεῖται. ἀποκριθῇκε for ἀπεκρίθη. The transference of the terminations of the perfect active, which Romaic has lost, to the aor. pas. which it has preserved, is another example of the confusion pervading its grammatical forms.

V. 10. Ψυχουὶδς. Adopted children are so called because the adopting party expects spiritual benefit from this exercise of philanthropy. παλλικάρει, diminutive from πάλλαξ.

V. 11. βάνει, for βύλλει.

No apology, I trust, is required for presenting the translation of this piece in our northern Doric, so much better adapted than classic English to the expression of the original.

### THE CHAMPION.

Forty twa robber lads lo'ed the same bonnie lass,  
 A bloomin' sweet lassie, wi' florins belad'n.  
 On blithe Easter Sunday they danced a' thegither ;  
 Some look'd at her here, ithers greeted her there :  
 But the lassie had gumption, and says to them a' :  
     " In midst o' my garden, in midst o' my yard,  
     " Is a hoary auld rock, is a weel-rooted stane,  
     " Wha' e'er o' ye lifts it sall hae me his bride."  
 No ane o' them answer'd, no ane o' them spak ;  
 But our Mary's adopted, the braw orphan lad,  
 Wi' ae han' lifts the stane, sets it high on his shouther :  
     " Bonnie lassie, nae blushes, but come to my arms."

### PART III.—MODERN GREEK.

At p. 367 of the prolegomena to his *Δημοτικά Ἄσματα* Zampelius justly describes the lawlessness of literary composition on the eve of the Greek revolution ; and his language, which is such as the classical reader can interpret with ease and read with pleasure, is offered at the same time as a specimen of the higher style of Modern Greek at the present day :—"Ὡς ἐκ τῆς ἐπικρατησάσης διαλεκτικῆς ἀκανονισίας καὶ ἀσυνταξίας, τὸ γένος εὗρίσκετο εἰς θέσιν ὄντως μοναδικήν, θέσιν μάλα δυσχερῆ καὶ δεινὴν. Τὸ γένος ἦν παραδόξως ἁγλωττον ἔνταυτῷ καὶ πολὺγλωττον· ἁγλωττον μὲν διὰ τὴν παρεισφρῆσαν διαφθοράν, καὶ τὴν μεγάλην ἀτέλειαν τῆς γλώσσης, πολὺγλωττον δὲ καθότι, ἐν ἑλλήνῃ Γραμματικῇ καὶ Συντακτικῇ τῆς νεωτέρας, πᾶς ἕκαστος ἐλάλει καὶ συνέγραφεν ἀνεξελέγκτως κατὰ τοὺς κανόνας τῆς ἰδίας του φαντασίας."<sup>1</sup>

This immense variety of style may be fairly represented by a threefold classification of the writers, into those, on the one hand, who wrote on the model of the classical vocabulary and grammar, those, on the other, who endeavoured to stereotype the incon-

<sup>1</sup> For translation, see p. 57.

stant Romaic, adopting as their principle that the written language of a people should coincide with the spoken, and those who, avoiding both extremes, sought to effect a compromise by conforming Romaic at once to Ancient Greek only as far as was consistent with general intelligibility, leaving the way open for subsequent approximation to the classic model. The immediate restoration of Ancient Greek was the fond delusion of a few scholars, and the adoption of Romaic the enthusiastic expression of devotion to the popular cause on the part of a few poets and politicians; but both were wanting in the elements of success, and failure was due to the unintelligibility of Ancient Greek on the one hand, and to the inadequacy of Romaic on the other. The compromise, which resulted in Modern Greek, gave the requisite lingual expression to the national unity, and established that intellectual intercourse between the several classes of society, which is indispensable to sound national progress. Although, as will be presently shown, its success must be ascribed rather to its adaptation to the circumstances of the case, than to any concert among writers, yet from the powerful influence which Koraes exerted in this direction, both by precept and example, the compromise goes by his name, and he may justly be called the father of Modern Greek. How truly he aimed at the golden mean will appear by the following extract from a letter, which will serve besides as a specimen of his epistolary style:—"Περὶ δὲ τῆς ἀποκαταστάσεως τῆς Ἑλληνικῆς διαλέκτου, ἐπιθύμητον ἦτον βέβαια νὰ ὑπεάλλετο ἡ κοινὴ εἰς τοὺς αὐτοὺς κανόνας τῆς ἀρχαίας· ἀλλὰ τὸ πρᾶγμα μὲ φαίνεται ἀδύνατον, καθὼς καὶ ἄλλοτε τὸ εἶπα. Νὰ σὲ εἰπῶ τὴν ἀλήθειαν, δὲν εἶναι τόση ἡ ἐπιθυμία μου νὰ ἰδῶ τὴν γλῶσσαν Ἑλληνίζουσαν, ὅσος εἶναι ὁ φόβος μου μὴ βαρβαρωθῇ ἀκόμῃ<sup>1</sup> περισσότερον ἀφ' οἷ, τι εἶναι βάρβαρος. Βλέπεις ὅτι δὲν λείπουν ἀπὸ τὸ γένος ἄνδρες καὶ μὲ προκοπὴν<sup>2</sup> καὶ μὲ ζῆλον, οἱ ὁποῖοι διίσχυρίζονται ὅλον τὸ ἐναντίον, ὅτι δηλαδὴ πρέπει νὰ γράφωμεν καὶ νὰ λαλῶμεν ὡς γράφουσι, καὶ λαλοῦσιν οἱ ξυλοφόροι καὶ ὑδροφόροι. Ἡ γνώμη μου βέβαια ἀπέχει μακρὰν ἀπὸ τοιοῦτον σύστημα· καὶ στοχάζομαι ὅτι ἂν ὁ σπουδαῖος ἔχει χρεὸς νὰ συγκαταβαίῃ εἰς τὸ μέτρον τῆς καταλήψεως τοῦ ξυλοφόρου, οὕτω καὶ ὁ

<sup>1</sup> ἀκόμῃ(ν), generally pronounced ἀκόμα, is the modern form of ἀκμήν, which of all the Attic writers Xenophon alone employs for ἔτι, and he but once:—*ὁ ὄχλος ἀκμήν διέβαινε.* (Anab. Book IV. ch. 3.) See also Mat. 15, 16.

<sup>2</sup> προκοπὴν, progress, is no longer used for παιδεία.



ξύλοφόρος πρέπει νὰ προθυμῇται νὰ ἀναβαίνει καὶ αὐτὸς ὀλίγον εἰς τὸ νὰ καταλαμβάνῃ τὰ λεγόμενα καὶ τὰ γραφόμενα ἀπὸ τὸν σπουδαῖον, καὶ τοιοῦτοτρόπως νὰ συναπαντηθῶσι καὶ οἱ δύο εἰς τὸ μέσον τῆς κλίμακος.”<sup>1</sup>

It being a matter of individual opinion how far the ancient model may be approximated consistently with intelligibility,<sup>2</sup> and no great writers having yet put the stamp of pre-eminent genius

<sup>1</sup> For translation, see p. 57.

<sup>2</sup> A striking illustration of this is afforded by the pamphlet which Panagiotes Soutzos, the modern Tyrtæus, published at Athens in 1853, under the title, *Νία Σχολῆ τοῦ γραφομένου λόγου, ἡ ἀνάστασις τῆς ἀρχαίας Ἑλληνικῆς γλώσσης, ἐννοουμένης ὑπὸ πάντων.* The war-like appeals of M. Soutzos to the Greek race, which appeared in the columns of the *Ἀιών* during the winter of 1853, are certainly, to the mere classical reader, among the most intelligible productions of the Athenian periodical press; but whether they are equally intelligible to the people may fairly be doubted. The reader will understand how far M. Soutzos has advanced from the following rules of the new school, which I subjoin in his own words:—

α'. Ἡ γλῶσσα τῶν ἀρχαίων Ἑλλήνων καὶ ἡμῶν τῶν νεωτέρων ἔσται μία καὶ ἡ αὐτή· ἡ γραμματικὴ ἐκείνων καὶ ἡμῶν ἔσται μία καὶ ἡ αὐτή.

β'. Αἱ λέξεις, αἱ φράσεις ἐκείνων ἔσονται μόναι παραδεκταί· πᾶσα δὲ ξένη λέξις, ἡ φράσις ξένη ἐν λέξεσιν Ἑλληνικαῖς, ἐξοβελισθήσονται.

γ'. Ἡ σύνταξις τοῦ λόγου ἔσται παρ' ἡμῖν οὐχὶ μακρὰ, καὶ διὰ μακρῶν περιόδων συνεσκευασμένη, ἀλλ' ἔυληπτος, ὁμαλὴ καὶ ἀπλὴ ὥς παρὰ τοῖς ἀρχαίοις ποιηταῖς Ὅμηρῳ καὶ Ἡσίοδῳ, καὶ παρὰ τοῖς ἱστορικοῖς Ἡροδότῳ καὶ Ξενοφῶντι.

δ'. Πᾶν τι ἐκ τῶν ὀκτῶ μερῶν τοῦ λόγου, καὶ πᾶσα λέξις, καὶ πᾶσα φράσις, καὶ πας ἰδιωτισμὸς τῶν ἀρχαίων Ἑλλήνων παραλαμβάνονται ἅμα ἐκκόλως ἐννοοῦνται ὑπὸ τοῦ ἐκλεπτοῦ μέρους τῶν Ἑλλήνων, καὶ οὐδὲ προσβάλλουσι τὴν ἀκοήν.<sup>3</sup>

Had not M. Soutzos, in the course of his pamphlet, gone out of his way to insult both the living and the dead, he would probably have been allowed to establish the new school in peace, since he merely proposes to do that at once and somewhat violently, which is being accomplished at any rate naturally, and by slow degrees. But having taken the name of Koraes in vain, and used disrespectful expressions regarding Asopios, the Nestor of Modern Greek philology, Stathopoulos, a pupil of the latter, and now teacher at Tripolitza, administered to him a castigation vigorous indeed but cruel according to the custom of the country. The important point, however, is that, even in this malignant counter-pamphlet, the “new school” is represented rather as unnecessary than as impracticable. M. Soutzos is reminded that his proposal owes whatever feasibility it possesses to the immense progress which Modern Greek has made through the labours of Koraes and his followers; and that those, who build the walls of an edifice, should gratefully remember those who laid its foundations. It is thus acknowledged, on all hands, that the language is in a transition state, and that continual approximation to the ancient is its destiny.

<sup>3</sup> For translation, see p. 58.

on works in universal circulation so as to fix the literary style, it is easier to say whither Modern Greek is tending, than to state precisely at what stage it has arrived. At the same time the existing diversities of style have their limits, and the following general remarks are offered, as fairly characterising Modern Greek :—

1. With respect to its vocabulary, the return to pure Greek is complete. I say to pure rather than to Ancient Greek, because the new ideas peculiar to modern civilisation could not be expressed in strictly Ancient Greek, without intolerable circumlocutions, and for them new but at the same time purely Greek names have been invented. Let the following serve as examples :—

Ἡ ἀλληλεγγύη	la solidarité.
Ἡ ἐλευθεροτυπία	the freedom of the press.
Ἡ ναυτική πύξις	the mariner's compass.
Ἡ πυρῆτις, ἡ πυροκονία	gunpowder.
Τὸ διαβατήριον	passport.
Τὸ διαμονητήριον	permis de séjour.
Τὸ εἰσητήριον	ticket of admission.
Τὸ ὁμοιοτέλευτον	rhyme.
Τὸ πανεπιστήμιον	university.
Τὸ τελεσίγραφον	ultimatum.
Τὸ ὑπερόγραφον	postscript.

Koumas suggests in the prolegomena to his Modern Greek, Translation of Reimer's Lexicon, that, were a collection made of all the genuine Greek words that survive in different parts, an essential service would be rendered to the literary language, inasmuch as an ancient word that is already current somewhere could be more easily popularised than one that survives nowhere. It often happens that, whilst a foreign word prevails in one district, a genuine Greek synonyme is used in another: thus in Smyrna the evening is called *κεντι*, a Turkish word, but *δελινδόν* in Thessaly, where again the Turkish *μπαχτσές* is used for the Smyrnaean *περιβόλι(ον)* or *κῆπος*. Professor Ross observes that there are even words which, though not witnessed to by any extant classical author, yet bear so decidedly the Greek character as to merit admission into our lexicons, and he instances *ἀγάθυμος* irascible, from *ἄγαν* and *θυμός*. But such a collection

could be made only as was Dr Jameson's Scottish dictionary, by means of intelligent correspondents in every valley and village; and at present such persons do not exist in the requisite situations throughout Greece enslaved, perhaps not even throughout Greece free.

The greatest practical benefit derivable from such an undertaking would be the infusion into the written style of all the pure Greek contained in the spoken; and by this approximation of the one to the other, some progress would be made towards correcting the great evil characteristic of the Modern Greek vocabulary, which is neither poverty nor corruptness, but unsettledness. Whoever, and I do not except the Greeks themselves, would make sure of interpreting every word in a modern Greek publication which treats of theories, inventions, or manners essentially modern, had better surround himself with all the lexicons in his library before sitting down to its perusal, for the author may now and then have employed a word which is rare even in the extant classics, or rare at any rate in the sense required; or he may have employed a Romaic expression which is at the same time a provincialism. Nor is this the whole evil; for even with all possible lexicographic appliances, a word or phrase may refuse to give up its meaning, being really the improvised or concerted equivalent of some foreign expression, without a previous knowledge of which the meaning cannot be divined. Byzantius, at p. 21 of the prolegomena to his Modern Greek Lexicon, has the following sentence:—"Αἱ ὑποχρεώσεις εἶνε περισταλταὶ ἂν ὧσιν ὑπερβολιμαῖοι, λέγει ἡ μετάφρασις τοῦ Πολιτικοῦ Νόμου· ἀλλὰ τοῦτο τίς, ἐκτὸς μόνον τοῦ γνωρίζοντος τὸ ἀντίστοιχον Γαλλικόν, θὰ τὸ ἐννοήσῃ."<sup>1</sup> The remark is made by Byzantius in regard to the terminology of Modern Greek, but it receives also occasional illustrations in general composition.

2. The orthography and accentuation of Ancient Greek have been completely restored.

3. All the parts of speech declined by cases have been remodelled on the ancient Attic, that dialect being the type of Modern Greek, as Aeolo-Doric is of Romaic: the perittosyllabics have been reinstalled, and the genders are distributed as of old; the dative case, however, particularly in the plural of nouns increasing

<sup>1</sup> For translation, see p. 58.

in the genitive, is still sparingly used, and the Romaic forms are often interchanged with the ancient ones of the personal and possessive pronouns. The state of suspense in which Modern Greek is held by the necessity of preserving intelligibility on the one hand, and by the tendency toward Ancient Greek on the other, is admirably imaged in the variety of its forms for the relative pronoun. For all cases and genders, and in every regimen, ὁ ὁποῖος, a literal translation of the Italian *il quale*, may be used; but in the nominative, ὅστις and ἥτις are preferred for the masculine and feminine, and ὅπερ for the neuter; whilst after prepositions the classical ὅς ἢ ὃ, is very generally used.

4. The dilapidation of the verb in Romaic is such as to render its complete restoration in Modern Greek impossible; and whereas, in the other parts of speech, Romaic has ceded to Ancient Greek, in this it has prevailed. The tenses preserved in Romaic, *i.e.*, the present, imperfect, and aorist, are indeed often written in Modern Greek according to the ancient Attic paradigms; the subjunctive is not confounded with the indicative, as it often is in Romaic; and the participles are declined, those of the future passive, and of the aorists active and passive, having been at the same time restored; but the future indicative is formed with θέλω, the conditional with ἤθελον,<sup>1</sup> the perfect with ἔχω, and the pluperfect with εἶχον.

Modern Greek has two futures, according as the present or the aorist infinitive is subjoined to θέλω: thus,—

θέλω γράφειν = I shall write often.

θέλεις γράφειν κ. τ. λ.

and θέλω γράψειν = I shall write once.

θέλεις γράψειν. κ. τ. λ.

<sup>1</sup> Trikoupes in his history constantly uses the Romaic auxiliary θα (see p. 17), instead of θέλω and ἤθελον, and I approve his taste; still it is a Romaicism excluded from Modern Greek by the great majority of living writers. Bambas does not recognise it in his Modern Greek grammar, and so decided is public opinion against the preservation of θα in written composition, that some of the Athenian *littérateurs* who, like Trikoupes, would themselves prefer it, abstain from its use, lest their style should be decried. This diversity is only another illustration of that unsettledness which is the characteristic defect of Modern Greek; and the gradual exclusion of θα from written composition in deference to public opinion, is a specimen of the means by which a definite form will be at length given to every part of the language.



The former denotes a future action which is to be repeated, and may therefore be called the continuative future; the latter, a single future action, and may therefore be called the future definite. For example, *I shall write to-morrow to my parents*, would be translated: Ἀύριον θέλω γράψειν εἰς τοὺς γονεῖς μου; but, *Henceforth I shall write more regularly to my parents*, Ἐἰς τὸ ἐξῆς θέλω γράφειν τακτικώτερα εἰς τοὺς γονεῖς μου. In like manner, in the passive voice, θέλω γράφεσθαι, and θέλω γραφθῆν(αι).<sup>1</sup>

There is a diversity of opinion regarding the word γράψειν in θέλω γράψει(ν), some taking it for the ancient future infinitive, and others for the third person singular of the aorist subjunctive; these of course maintaining that it should be written, γράψῃ. According to analogy, it ought to be the aorist infinitive, since in θέλω γραφθῆν(αι) the aorist appears, as also in θέλω ἐλθεῖν, the future of ἔρχομαι, θέλω εὐρεῖν, the future of εὐρίσκω, θέλω ἰδεῖν, the future of ὁράω, and many others. The only reason for a contrary supposition is that the ancient aorist infinitive was γράψαι, and not γράψειν: but since Romaic, in its aversion to classic anomalies, has made the aorist imperative γράψε, instead of γράψον, why, having lost the future altogether, should it not have given to the aorist infinitive, whilst that mood still survived, the termination εἰν?

The formation of the conditional is analogous to that of the future, ἤθελον γράφειν answering to ἔγραφον ἂν in classic Greek, and ἤθελον γράψειν to ἔγραφα ἂν.

The use of θέλω as a mere auxiliary is not unknown to classic writers. Herodotus (i. 32) has the following phrase:—εἰ δὲ δὴ ἐθελήσει τοῦτερον τῶν ἐπεὶ μὴνὶ μᾶκρότερον γίνεσθαι = but if every other year *should* become longer by a month. For other examples in the same author see i., 109, ii., 11, 14, 99.

The perfect and pluperfect active are formed as follows:—

ἔχω γεγραμμένον, or ἔχω γράψειν, = I have written.

ἔχεις                   "                   " ἔχεις                   "                   κ. τ. λ.

and εἶχον γεγραμμένον, or εἶχον γράψειν, = I had written.

εἶχες                   "                   " εἶχες                   "                   κ. τ. λ.

the participle in the first form agreeing in gender, number, and case with the object of the verb. The corresponding tenses of

<sup>1</sup> The letters enclosed within the parenthesis are never written, and the final ν in all these forms of the future is very generally omitted.



the passive voice are expressed by means of the substantive verb and the perfect participle, as were the subjunctive and optative of these tenses even in classic times. But these forms for the perfect and pluperfect are little used, the aorist being employed in Modern, as it also was in Ancient Greek, instead of the perfect and pluperfect, wherever this can be done consistently with perspicuity.

To mark more distinctly at once the imperfection and the progress of Modern Greek in relation to the verb, some remarks of a less positive character must be added. It cannot be said, for example, that verbs in *μι*, or the aorists middle, have been restored, yet they are occasionally used; sometimes also the optative occurs in the truly optative sense; the infinitive, taken substantively, is common, but after a verb it is resolved, as in Romaic, by *νᾶ* with the subjunctive; also the classic *εἰμι* is disputing the ascendancy of the Romaic *εἶμαι*.

5. In regard to construction, the same unsettledness prevails as in the vocabulary. The ancient canons regarding concord are indeed universally observed; but those regarding government are very much at the discretion of the writer. All the prepositions have been restored except *ἀμφί*, and their ancient syntax is generally attended to: *ἀπὸ*, however, is often allowed to retain the accusative case to which it has been so long wedded in the popular dialects; *ἐν*, the truncated *μετὰ*, is often used with the accusative instead of the modal and instrumental dative of the ancients; and only a few verbs are yet construed with the simple genitive or dative required by ancient syntax, instead of the Romaic analysis by *ἀπὸ* or *εἰς* with the accusative. In short, here also reappears the fact of a compromise, of which, however, the final terms have yet to be settled.

The vagueness of the above indications, however displeasing to the classical scholar familiar with the rectilineal distinctness of the ancient Attic grammar, is nevertheless necessitated by the present fluctuating state of Modern Greek, and is really an encomium on the good sense of Modern Greek writers; for it manifests their conviction that only by carrying the nation along with it can the language truly advance. How just were the notions entertained by Koraes regarding scholastic interference with a living language will appear from the third of the following

extracts, which are taken from page 144 of M. Sophocles' Chrestomathy, and, though in what would now be called an humble style, represent the model Modern Greek of fifty years ago :—

1. "Οταν τὰ φωτισμένα ἔθνη ἐάλωσιν ἀρχὴν νὰ ἡδύνωνται εἰς τὰ αἰσχροῦ, ἄλλη ἴσως θεραπεία δὲν μένει πλέον δι' αὐτὰ παρὰ νὰ ἐπιστρέψωσι καὶ πάλιν εἰς τὴν ἀρχαίαν αὐτῶν εὐεξαρότητα.

2. Ἡ ἑλλειψὶς τῶν μεγάλων ἐλαττωμάτων εἰς τοὺς συγγραφεῖς προέρχεται πολλὰκις ἀπὸ ἀσθένειαν τοῦ νοῦς, μὴτ' εἶναι πάντοτ' ἀποτέλεσμα τῆς κοινῆς ἀρετῆς τοῦ καιροῦ εἰς τὸν ὁποῖον γράφουσιν· ὀλίγον φοβεῖται νὰ πέσῃ ὅστις δὲν ἔμαθε νὰ πέτεται ὑψηλά.

3. Ὅι λόγιοι ἄνδρες τοῦ ἔθνους εἶναι φυσικὰ οἱ νομοθέται τῆς γλώσσης, τὴν ὁποίαν λαλεῖ τὸ ἔθνος· ἀλλ' εἶναι νομοθέται δημοκρατικοῦ πράγματος. Ἐἰς αὐτοὺς ἀνήκει ἡ διόρθωσις τῆς γλώσσης, ἀλλ' ἡ γλῶσσα εἶναι κτῆμα ὅλου τοῦ ἔθνους, καὶ κτῆμα ἱερόν.<sup>1</sup>

Valuable as were the contributions of Koraes to Modern Greek, Modern Greek itself, as deriving from Romaic on the one hand, and from ancient Attic on the other, was neither improvised by him nor claimed to be so. These elements, to one of which Modern Greek owes its intelligibility, and to the other its power of indefinite expansion and improvement, were in presence throughout all the Byzantine period; for, on the one hand, the succession has never been broken of Greeks who not only studied the Ancient, but composed in it treatises on a great variety of subjects, whilst, on the other, Romaic was in the mouths of the people, and known to scholars as the popular dialect. Though known by them only to be despised, yet, the course of things, in language as in nature, being irresistible, they employed it in their familiar conversational and epistolary style; and, in tracing the origin of Modern Greek, it is essential to consider, not the compositions of the 15th and subsequent centuries which betray a sedulous imitation of ancient authors, but those in which the educated of that period express their thoughts with more or less freedom, and, as it were, extempore.

Two such examples are given in the appendix to Kodrikas' work already mentioned, one a speech delivered by the emperor John Paleologos in a private meeting of the eastern prelates in the patriarch's house at Florence, and the other a letter written

<sup>1</sup> For translation, see p. 58.

in 1465 by Cardinal Bessarion, one of the few Greeks who joined the papal church, to the tutor of the last Greek emperor's three nephews, sons of Thomas Porphyrogenitus. This letter has been preserved by Phrantzes, and may be found at p. 416 of the Bonn edition (1838) of his history. The Cardinal begins with classical Greek, but soon descends to a more familiar style; and although, from the publicity and solemnity of the occasion, the emperor's speech is more carefully worded throughout, yet the conversational Romaic now and then pierces through.

The first extract is from the body of the Cardinal's letter, as follows:—"Ἡ ἐυγενεία σου<sup>1</sup> εἶναι κατὰ τὸ παρὸν ὥσπερ διοικητῆς τῶν παιδιῶν μετὰ τοῦ Κριτοπούλου. Εἶναι γοῦν ἀνάγκη πρὸ πάντων νὰ φροντίσῃτε τὴν παιδείαν τῶν, καὶ τὰ ἥθη τῶν. Νὰ γίνουν<sup>2</sup> καλὰ καὶ πεπαιδευμένα, ἃν θέλετε νὰ ἔχουν τιμὴν ἐδῶ,<sup>3</sup> εἰ δὲ μὴ, θέλουν τὰ καταφρονήσῃν, καὶ αὐτὰ καὶ ἐσᾶς ἐδῶ, καὶ οὐδὲ στραφεῖν θέλουν νὰ σᾶς ἰδοῦν. Μὲ τὸν μακαρίτην<sup>4</sup> τὸν αὐθέντην τὸν πατέρα τοὺς ἐσυντύχαμεν περὶ τούτου καὶ ἐκεῖνος ἐβούλετο νὰ τὰ ἐνδύσῃ, καὶ νὰ τὰ ποιήσῃ νὰ ζοῦν φραγγικὰ παντελῶς, ἥγουν νὰ ἀκολουθοῦσι τὴν ἐκκλησίαν κατὰ πάντα ὡσὰν Λατῖνοι, καὶ ὅχι ἀλλέως, νὰ ἐνδύνωνται Λατινικῶς, νὰ μάθουν νὰ γονατίζουν τοὺς ὑπερέχοντας, καὶ Πάπα καὶ καρδινάλιους καὶ τοὺς ἄλλους αὐθέντας, νὰ ἀποσκηπάζωνται τὸ κεφάλιν τοὺς νὰ τιμῶσι τοὺς χαιρετῶντας αὐτούς. "Ὅταν ὑπάγουν νὰ ἰδοῦν καρδινάλην ἢ ἄλλον ὅμοιον αὐθέντην, νὰ μὴδὲν καθίσουν ποσῶς, ἀμὴ<sup>5</sup> νὰ γονατίζουν καὶ ἀπέκῃ,<sup>6</sup> ὅταν τοὺς εἰπῇ ἐκεῖνος, νὰ σηκωθοῦσιν. 'Ὁ δὲ μακαρίτης ἐκεῖνος ἔλεγεν ὅτι καὶ πολλὰκις ἂν τοὺς τὸ εἰπῶσι, νὰ μὴδὲν καθήσωσιν. 'Αὐτὰ οὖν ὅλα ἐνθυμᾶσθε τὰ νὰ τοὺς νοουθήσετε, καὶ νὰ τοὺς παιδεύσετε καλὰ. "Ἐτι ποιήσετε ὅτι τὸ ἐάδισμά τοὺς νὰ εἶναι σεμνὸν καὶ τίμιον, ἢ ὁμίλια τοὺς χρησιμωπάτη, καὶ ἡ φωνή

<sup>1</sup> Ἡ ἐυγενεία σου is no title of rank now at least, but a polite expression by which the party addressed is indicated without being named.

<sup>2</sup> Romaic still prefers the active form of γίνομαι.

<sup>3</sup> ἐδῶ for ὧδε. Professor Ross noticed a similar metathesis in the island of Astypalæa, where beasts of burden are called not ζῶα as elsewhere, but ὠζά.

<sup>4</sup> μακαρίτην, as a German would say "*mein seliger Vater*"—my late (literally blessed) father.

<sup>5</sup> ἀμὴ=ἂν μὴ came to be a Romaic equivalent for ἀλλὰ, according to Koraes, because ἂν μὴ and ἀλλά can be interchanged in certain cases; thus κακά τὸ ἔκαμες—you have done wrong; ἀμὴ τὸ ἤθελες νὰ κάμω—but (i.e. if not that) what would you have me do?

<sup>6</sup> ἀπέκῃ=ἔπειτα.

τους νὰ εἶναι μετρία καὶ ἡρεμία, τὸ ἐλέμμα τους προσεκτικόν, νὰ μηδὲν χάσκωσιν ἐδῶθεν κακῆθεν. Ἄς τιμοῦν πάντας, ἄς ἀγαποῦν πάντας, ἄς συντυχένωσι πάντας, καὶ τοὺς ἐδικούς των<sup>1</sup> καὶ τοὺς ξένους, μετὰ τιμῆς. Μηδὲν εἶναι ἀλαζονικοί, ἄς εἶναι ταπεινοί καὶ ἡρεμοί καὶ μηδὲν ἐνθυμοῦνται ὅτι εἶναι βασιλέως ἀπόγονοι, ἀμὴ ἄς ἐνθυμοῦνται ὅτι εἶναι διωγμένοι ἀπὸ τὸν τόπον των, ὄρφανοί, ξένοι, ὀλόπτωχοι· ὅτι εἶναι χρεία νὰ ζοῦν ἀπὸ ξένα χέρια· καὶ ὅτι ἂν δὲν ἔχωσιν ἀρετὴν, ἂν οὐδὲν εἶναι φρόνιμοι, ἂν οὐδὲν εἶναι ταπεινοί, ἂν οὐδὲν τιμῶσι πάντας, οὐδὲ τοὺς θέλουν τιμῆσειν οἱ ἄλλοι, ἀμὴ θέλουν τοὺς ἀποστρέφεσθαι πάντες. Ἀυτὰ οὖν ὅλα φρόντισε τὰ καλὰ ἢ εὐγενεῖα σου μετὰ καὶ τοῦ Κριτοπούλου.”<sup>2</sup>

The emperor's speech begins thus :—

“Ἡμεῖς πατέρες ἄγιοι ἤλθομεν ὁπωσδήποτε ἐν τῇ Φραγγίᾳ, καὶ ἐγὼ οὐδὲν ἐκινήθηκα μόνος ἐλθεῖν. Ὅυδὲ ἐγὼ ἠρξάμην ταύτην τὴν ὑπόθεσιν πρῶτος, ἀλλ’ ἐνθυμεῖσθε ὅτι ὁ πατήρ μου, ὁ βασιλεὺς, ἀπὸ τὸν καιρὸν ὅπου ἦν εἰς τὸ ἐξαμύλιον,<sup>3</sup> καὶ ἔστειλε τὸν εὐδαίμονα Ἰωάννην ἐκεῖνον εἰς τὴν Ἰταλίαν, καὶ ἠρξάτο τοῦ τοιοῦτου ἔργου· ἐπίστασθε γὰρ τὸν βασιλέα, τὸν πατέρα μου, καὶ τὴν γνῶσιν αὐτοῦ καὶ τὴν πρᾶξιν, ὅτι οὐ μόνον ὑπῆρχεν ἄριστος φιλόσοφος, ἀλλὰ καὶ τῶν δογμάτων τῆς ἐκκλησίας λεπτότατος ἐξηγητής. Ἐίχε γὰρ συνήγορον καὶ τὸν Πατριάρχην ἐκεῖνον κύριν<sup>4</sup> Εὐθύμιον, τὸν ὄντως ἐνάρετον καὶ θεολόγον ἀκρότατον. Τοσοῦτοι δὲ καὶ τηλικούτοι ὑπάρχοντες οὐκ ἐνόησαν τοῦ τοιοῦτου ἔργου τὴν ἐπιχείρησιν, ἀλλὰ καὶ ἠρξάντο, καὶ ἐπεθύμουν τελείωσαι αὐτό. Ὁ καιρὸς δὲ ἐμπόδισε τοῦτο· ἔφθασεν οὖν τὸ ἔργον καὶ εἰς ἡμᾶς, οὐχ’ ὥσπερ εἰς τοὺς πρὸ ἡμῶν, ἀλλὰ καὶ μᾶλλον κρειττοτέρως.”<sup>5</sup>

In the first of these examples the Cardinal's Romaic is elevated somewhat by his knowledge of Ancient Greek, and in the second the emperor's Ancient Greek is lowered by his daily habit of

<sup>1</sup> Thus are formed the Romaic possessive pronouns :—

ὁ ἰδικός μου = my.	ὁ ἰδικός μας = our.
” ” σου = thy.	” ” σας = your.
” ” του = his or its.	” ” τους } = their.
” ” της = her or its.	” ” των }

*ἰδικός* used frequently to be written as in the text, with an initial *ε*.

<sup>2</sup> For translation, see p. 58.

<sup>3</sup> *ἑξαμύλιον*, the isthmus of Corinth, so called from the distance across being about six miles.

<sup>4</sup> *κύριν* for *κυριον*. There are very early instances of the termination *ιος* being contracted into *ις*, see No. 284 of Boekh's collection of inscriptions, where *Δημήτρις* occurs for *Δημήτριος*.

<sup>5</sup> For translation, see p. 59.



speaking almost Romaic in familiar conversation ; for the Cardinal could not have admitted so much Romaic into a letter, unless such had been the style of familiar conversation among the learned of that period. That the Cardinal did not attempt fine writing is very evident ; and that the emperor, without aiming at classicism, spoke naturally in the somewhat higher style which the occasion demanded, appears from the use of *ἐκινήθηκα* for *ἐκινήθην*, from the construction first of *ἡρξάμην* with the accusative, and then of *ἡρξάτο* with the genitive, as well as from the accusative with *ἀπὸ*. These instances of negligence disprove all affectation of propriety ; and it is thus clearly established that, towards the close of the Byzantine empire, there was being formed amongst the educated, without any set purpose whatever, and merely under the force of circumstances, a middle dialect between the Ancient Greek of professedly literary compositions on the one hand, and the Romaic of the vulgar on the other.

Although this medley of classicism and vulgarism continued to circulate among the learned—because though base it was convenient coin—after the fall of Constantinople, as I doubt not it also circulated amongst them many centuries before, yet its only chance of recognition and purification lay in the emancipation of the Greek mind, in the disruption of the scholastic system which confined all learning to the study of the ancients, and in the consequent demand for a truly national language and literature. That period came, and Eugenius was its “representative man.”

Born at Corfu in 1716 of an ancient and honourable but no longer wealthy family, he seems to have early attracted attention by his capacity for learning. By the liberality of certain merchants, he was enabled to study in Italy and other countries, where he acquired the Latin, Italian, French, German, and Hebrew languages, together with an immense stock of miscellaneous lore. In his voluminous works he appears as a preacher and divine, a mathematician and philosopher, but his most efficient services were rendered in the direction of schools, or rather, as from the higher instruction dispensed they should be called, colleges, which the Greeks in Turkey had full liberty to maintain at their own expense.

To estimate these services aright it must be remembered that,



at the beginning of last century, the Greek mind, no less than the Greek nationality, was in bondage: Turkish domination chained up the one, ecclesiastical bigotry locked up the other. In 1715 one of Eugenius' predecessors in the direction of the school at Jannina, by only a cursory reference to Malebranche, gave offence to the clergy, who in philosophy tolerated only the pagan Aristotle; and this spirit of exclusiveness was extended to subjects the most remote from theology.

Wherever Eugenius presided he introduced mathematical studies, and over the gate of the school on Mount Athos, of which he was the first director, he had Plato's dictum inscribed:—

Γεωμετρήσων εἰσίστω· οὐ κωλύω.

Τῷ μὴ θέλοντι συζυγῶσω τὰς θύρας.

In philosophy, from the just balance of his own mind no less than from the policy dictated by his circumstances, he prelected rather as a critic than as the advocate of a system, usually giving two series of lessons on the same subject, in the course of which he expounded the views of two different, often of two adverse authors. Notwithstanding this moderation, however, he was manifestly a reformer, and therefore all who kept plodding along the beaten track which he had left, became his enemies. Because, holding tradition comparatively cheap, he thought it worth while to meet philosophers on their own ground, and show the compatibility of reason with revelation, the monks alleged that infidelity was preaching from the professorial chair; and grammarians were found among his colleagues who stigmatized his lessons in arithmetic and geometry as superfluous and useless. (*περιττὰ καὶ ἄχρηστα.*) But for the prestige of his sacerdotal character, the popularity of his preaching, and the fame of his learning, this outcry of bigots, clerical and scholastic, would have shut up at its threshold his useful career; and it did avail to drive him successively from the directorship of the schools at Jannina, on Mount Athos, and in Constantinople. On this last occasion (1765) he retired to Germany, where he spent ten years, chiefly at Leipsic, publishing his works. Of these his logic, written in Ancient Greek, became the basis of all philosophical study to the Greeks; and the contents of his *Σπαρτίον* "Εντριπτον (threefold cord. See Ecclesiastes iv. 12), written in

the middle dialect referred to above, which, under the pen of Eugenius, received almost the very form it now has under the name of Modern Greek, show how eager he was to build up the faith of his countrymen on a solid foundation. These contents are translations of Soame Jenyns on the divinity of Christianity, Desaubre on the internal credibility of the Evangelists, and Calmet on the genealogy of Christ. These translations, indeed, seem to have been intended as remedies against an anticipated evil, for Eugenius had a good deal of intercourse and many discussions with Voltaire at Berlin, and thus learned to appreciate the dangers of that mental revolution which obtained so terrible an expression on the political arena of France towards the close of his own life.

In 1775, on the invitation of Catherine II., he went to St Petersburg, where, after directing for a short time an institution for the education of young Russian nobles, he was raised to the priesthood, having previously had only deacon's orders, and appointed bishop of Slavonia and Kherson. He afterwards demitted his bishopric, and returned to St Petersburg, where, pursuing his learned studies to the last, he died in 1806.

A detailed biography of Eugenius, for which, however, the materials are not known to exist, would unfold to our view that awakening of the Greek mind under which the Turkish yoke became insupportable, and the struggle for national independence a necessity. From the period of the schism until Eugenius, the only intellectual commerce between the east and west of Europe consisted in works of controversial theology, so numerous indeed as to form of themselves an extensive library; but, from the abstruseness of their subjects, of doubtful edification to their authors, and absolutely barren to the people. Eugenius, however, brought the Greek mind into contact with the science and philosophy of the west, and from his time till now, Greek scholars have been eagerly appropriating, after his example, the accumulated treasures of Italy and France, Germany and England. Now, for the expression of this immense amount of various new matter, the classical vocabulary no longer sufficed, as when Aristotle was the only master of philosophy, and Euclid of mathematics in the Greek schools. At the very outset of his admirable treatise on Religious Toleration, Eugenius finds it

convenient to frame a new word, *ἀνεξιθρησκεία*, that should exactly express that idea, and so in a thousand other instances. Besides, in consequence of the mental awakening, before Eugenius ended his career, it was no longer a few hundred youths that were to be taught science and philosophy, but a whole nation, unpractised in Ancient Greek, that was to be instructed in its rights, animated to their vindication, and, if successful, guided in their exercise. A dialect intelligible to all, and at the same time adequate to the expression of whatever belongs to modern civilization, thus became educationally and politically a national want; nor can the fact be otherwise accounted for that all learned Greeks, who are at the same time public-spirited citizens and practical men, have discarded Ancient Greek in their compositions, and adopted the Modern.

Eugenius' greatest feat in respect of Greek was his translation into Homeric verse of Virgil's *Georgics* and *Æneid*; but, as regards the subject of these pages, it remains only to give a specimen of what may be called his Modern Greek. The following is the second paragraph of his tract on Religious Toleration:

“Θέλομεν τὸν ἀνεξιθρησκὸν<sup>1</sup> ζῆλωτὴν εὐσεβείας, διὰ τὸ μὴ τὸν ἔχωμεν ἀδιάφορον. Ὁ ἀδιάφορος δὲν πάσχει<sup>2</sup> ὁ ἀπαθής, καὶ ἀνάλγητος ἀναισθητεῖ. ὁ ἀναισθητῶν εἰς τί νὰ γυμνάσῃ, καὶ εἰς τί νὰ ἐπιδείξῃ τὴν αὐτοῦ ἀνοχὴν; καὶ ἐκεῖνος εἰς τὸν ὁποῖον οὐδὲν διαφέρει, ἤτε τοῦτο ἤτε ἐκεῖνο πιστεύεται, ποῖαν ποτὲ θέλει λάβει περὶ τὰ πιστευτέα μέριμναν, φροντίδα, ὅπως ἐπιστροφῇ; Ὅυδὲν πρὸς, αὐτὸν τὰ τῆς πίστεως πίστιν διωρισμένως μὴ ἔχοντα. Ἀνεξιθρησκὸς δὲν γίνεται κυρίως ὁ τοιοῦτός, ἀλλ’ εἶναι ἄθρησκος.”<sup>2</sup>

That middle dialect, of which the above is an example, Eugenius employed only in his more popular works, and was far from contemplating that universal sovereignty which Modern Greek has now acquired. All his strictly philosophical writings are in ancient Greek, and he scouts in no very gentle terms the idea of teaching philosophy in a popular dialect. In his *Logic*, page 50, he says:—“Τοῖς γὰρ ἐν ὕψει χυδαίῳ παρενυφασμένοις ἐγκομίζουμένοι φιλοσοφικοῖς λεξιδίοις, αὐτοῦ μονονουχὶ τοῦ τῆς γνώσεως ὕψους τῇ κεφαλῇ ψάβειν ἐοίκασιν καὶ φιλοσοφοῦντες ἀπαιδεύτως, ἀνοητίνουσι νεανικῶς. Ἐκσυρικτέον ἄρα τὰ χυδαῖστὶ φιλοσοφεῖν ἐπαγγελλόμενα εἰσιδῶδάρια, τῆς

<sup>1</sup> *ἀνεξιθρησκον*. This, and the cognate terms, which Eugenius framed, were received into the language, and are now in common use.

<sup>2</sup> For translation, see p. 59.

Ἑλλάδος φωνῆς ὡς οἶόν τε ἐπιμελουμένους, ἧς ἄνευ οὐδὲ τῶν πάλαι πεφιλοσοφηκότων ἐστὶν ἀπόνασθαι.”<sup>1</sup> His influence on the language therefore was mainly indirect; he prepared the way for a change in it by developing the ἐνδιάθετος λόγος of the nation; the direct influence was to be exerted by others, and the man whose writings contributed most to methodise and recommend modern Greek, was Koraes.

Born at Smyrna in 1748, the two sentiments, which formed his main-springs of action throughout life, were early developed, namely, patriotism, synonymous in his case with hatred of the Turk, and a passion for learning. In his native town he was greatly assisted in his lingual and other studies by the Dutch consular chaplain, Bernhard Keun, of whom he makes frequent and affectionate mention in his autobiography and correspondence. At the age of twenty-four he became his father's mercantile agent at Amsterdam, where he spent six years; but the ledger was the least interesting of his books, and in 1778 he was recalled. He returned with the greatest reluctance, because his darling project was to study medicine in France, in order that, should he be obliged to live among the Turks, he might exercise among them the only profession which procured respectful treatment for the Greeks. After four melancholy years at Smyrna, his wishes were at length complied with, and in 1782 he arrived at Montpellier. He distinguished himself in this famous medical school, and, having obtained his diploma, removed to Paris in 1788, where, instead of practising his profession, he engaged in literary labours, most of them having a patriotic aim, and where he died in 1833.

Let no one conclude, from the fame of Koraes in connection with Modern Greek, that in general scholarship he was inferior to the best of his cotemporaries; on the contrary, his researches into Modern Greek disclose his immense erudition in the Ancient, of which besides he gave other and special proofs. Few could have produced a translation of Hippocrates *περὶ ἀέρων, ὑδάτων, καὶ τόπων* equal to that which he published in 1800, with long prolegomena and notes. Nor was his scholarship unacknowledged by his cotemporaries. Napoleon selected him to prepare a translation of Strabo's geography, the first volume of which was pre-

<sup>1</sup> For translation, see p. 60.



sented to the emperor in 1805. In a letter dated Leyden, July 22d of that same year, Wyttenbach, writing to Larcher, calls Koraes "not only a Grecian, but a veritable Greek." In 1807, his edition of Isocrates procured for him the title "Patriarch of Greek Philology," and in 1814, he received an official letter inquiring if he would accept a Greek chair in the *Collège Royal*. But certainly, whilst the Greeks are proud of him as a scholar, it is as a national benefactor that his memory is retained with gratitude, and his name mentioned with veneration.

The four brothers, Zosimades, distinguished above all other Greek merchants for munificence,—and the merchants have been princes to the enslaved Greeks by their patronage of letters—addressed to Koraes, long before the outbreak of the Greek revolution, this question: ποῶς εἶναι ὁ τρόπος τοῦ νῦν ἐπιταχύνῃ τις τὴν ἀρχομένην τῆς Ἑλλάδος ἀναγέννησιν; what is the way to further the begun regeneration of Greece? Koraes, in his answer, urged the diffusion of the classic Greek authors, with notes in Ancient, and prolegomena in Modern Greek; and was himself charged with the execution of the work. Thus originated the "Greek Library," consisting of 17 vols., the first of which, called *Πρόδρομος*, appeared in 1805, one year before the death of Eugenius, and made a great sensation. Amid the general enthusiasm which greeted the successive volumes, might be heard, as in the case of Eugenius, the grumbling of the clergy, who mistook the foe of superstition for an infidel, and the sneer of the pedants who affected the *δότε μοι λεκάνην* susceptibility at the installation of Modern Greek. Koraes demonstrated the absolute necessity, in order to national reconstitution and progress, of adopting a truly national language: applying philosophical criticism, under the light of antiquity, to Romaic, he discovered in it innumerable remains of Ancient Greek, and showed how far at that time they might be restored to their ancient forms; finally, by his voluminous compositions in Modern Greek, remarkable for perspicuity, I may not say he presented his countrymen with a language of his framing, but he made them conscious of possessing a language which required only cultivation to rank with the most polished of Europe. Besides the seventeen volumes of the "Greek Library," Koraes published twenty-two others of or on Greek literature, including five of the *Ἀτακτα*, that inestimable treasure



to the student of Romaic and Modern Greek. The gigantic industry of Koraes may be imagined from the extent of his authorship and editorship, amounting together, to not less than fifty octavo volumes; and this exclusive of an immense correspondence, in which the strength of both his private friendship and his patriotism conspicuously appears. In short, on account of his labours, and the privations in the midst of which they were carried on, Koraes may justly be called the literary hero and martyr of the Greek revolution.

An anecdote from the recent history of Greek lexicography will show that the ecclesiastical, the most powerfully constituted interest among the Greeks, was not with Koraes; and this will be another proof that, had not the movement he led on corresponded with the nation's wants, it could not have succeeded. In 1800, the question was raised at the instance of Photiades, director of the Greek school at Bucharest, "How can we get a useful lexicon for our schools?" At that time, besides the *Μέγα Λεξικόν* of Barinus, dedicated to Leo X., and wholly in Ancient Greek, Romaic-speaking youths had no help in their classical studies save the small and very defective quarto of Constantinos, published in 1754, and written in the spoken dialect. The above question received practical answers from Vienna and Constantinople. From the former, Gazes sent his Modern Greek translation of Schneider's lexicon to Venice, where it was published in three 4to volumes in 1809, 1812, 1816; and at Constantinople, the patriarchal school undertook the composition of a folio lexicon, called *κιβωτός*—the Ark; of which vol. i. appeared in 1819, and vol. ii. in 1821, when the terrible scenes consequent on the Greek revolution interrupted the publication. The materials were taken from Stephanus; but the learned *Παπᾶδης*, not understanding the signs of the times, wrote the explanations in *Ancient* Greek.

I would venture to remark that too much credit has been given to the Greek Church as the conservatrix of the national language. The daily reading of its voluminous services, the practice of drawing up ecclesiastical minutes in Byzantine Greek, and the study of the fathers have no doubt kept the higher clergy familiar with the ancient language, just as similar causes have maintained a certain knowledge of Latin among the Roman priests; but I know not how the popular dialects have profited

by all this, unless indeed by the acquisition of such fragmentary phrases as θεοῦ θέλοντος, θεῶν χάριτι, μὴ γένοιτο, τετέλεσται, on the strength of which some would make out Romaic to be much less defective than it is. If the Greek Church, with the blindness characteristic of traditional institutions, has proceeded on the supposition that the present has no business to differ from the past, even in language, and has thus succeeded in maintaining the ascendancy of the ancient dialect within a limited circle, it has renounced by that very policy whatever control it might otherwise have exerted over the dialectical anarchy prevailing beyond its immediate pale. Had there been all along fewer church-readings in an unknown tongue, and more preaching in a known one, the ecclesiastical style might have become the standard of the national language, and the literary obligations of posterity to the church would have been much greater than they are.

To popular schools, and to the press, Modern Greek is mainly indebted for its spread and its prospect of ultimate consolidation.

It deserves to be known that, in the organisation of its schools, the petty kingdom of Greece may challenge comparison with the most advanced nations of Europe. The following summary of the official educational returns for 1853 is borrowed from the Φοίνιξ for June of that year :—

	Attendance.
Popular schools, in which the instruction is	
gratuitous, for boys, - - - - 279	} 33,441
Ditto, ditto, ditto, for girls, - - - - 36	
Greek schools, with four teachers each, - 72	5,750
Gymnasia, with seven teachers each, - 7	1,950
Private Gymnasia competing with the former, 4	?
University, with forty professors, - - 1	400

Besides these, there are normal schools for the training of male and female teachers, as also special schools, theological and military, agricultural and artistic.

Of course, without the patriotic liberality of Greek merchants throughout the world, so many institutions, conferring remote rather than immediate benefits, could neither have been founded nor be efficiently maintained in so small and poor a country as is the kingdom of Greece. Athens, however, is the capital not

only of Greece, but of the Greeks everywhere, as is clearly evinced by the surprising development of its periodical press. With a population somewhat over 30,000, it possesses about twenty newspapers, of which four are published twice, and the rest once a week, besides seven monthly or bi-monthly periodicals, literary and scientific.<sup>1</sup>

Modern Greek literature is not wanting in poetry, but the chief productions of the non-periodical press are school-books, translations of romances from the French, and hand-books of the various arts and sciences, in which last to fix the nomenclature

<sup>1</sup> To combat the possible incredulity of the reader regarding this unexampled literary activity, I copy from the fly-leaf of the *Spectateur de l'Orient* for September 1853, one of the seven publications above referred to, the following catalogue of the entire Greek periodical press:—

## ATHÈNES.

## JOURNAUX.

Journal Official du Gouvernement.	Le National.
La Minerve.	Le Zéphyr.
Le Siècle.	Le Nouveau Monde.
L'Espérance.	La Renommée.
L'Orient.	La Flèche.
La Semaine.	Le Miroir Grec (en Français.)
Le Journal des Étudiants.	L'Observatoire d'Athènes (en Français.)
La Jeune Grèce.	

## OUVRAGES PÉRIODIQUES.

La Pandore.	L'Euterpe.
La Mnémosyne.	La Bibliothèque du Peuple.
La Thémis.	Le Spectateur de l'Orient (en Français.)
L'Abeille Médicale.	

## SYRA.

## JOURNAUX.

Le Mercure.	L'Union.
L'Eole.	Le Labarum.

## PATRAS.

Journal de Patras.	Le Minos.
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## TRIPOLIS.

L'Amélioration.

## NAUPLIE.

Journal des Lois.

## CHHALCIS.

L'Hellène.

## CONSTANTINOPLE.

Le Télégraphe de Bosphore.	L'Orient (Journal Turco-Grec pour les Chrétiens de l'Asie.)
Le Journal de Constantinople (en Français.)	

## SMYRNE.

L'Amalthée.	L'Impartial (en Français.)
Le Journal de Smyrne.	

ture is always a main problem. How greatly such manuals are needed is clear from the fact that some of the professorial lectures in the University of Athens, instead of being read for the stimulus and general guidance of the students, are dictated for entire transcription, no text-book on the subject treated of having as yet been prepared; indeed, the immense disproportion between the irksome labour and the slender profit of transcribing so much, and poring over hastily-written notes, is the subject of general and just complaint among the students. The ancient Greeks were no linguists, and their ignorance of other languages safeguarded the purity of their own; besides, in the arts and sciences they had no masters, and were therefore under no temptation to borrow. The modern Greeks, on the other hand, are polyglott in the highest degree, and, in appropriating the intellectual treasures to which their lingual acquirements give them access, they inevitably supply the blanks in their own literary and scientific language by directly translating foreign expressions. Foreign *words*, however, are rigorously excluded; and even in the weekly press, the names of foreign newspapers, sometimes also of foreign places, are subjected to translation. Thus the *Times* is known as ὁ Χρόνος, the *Morning Herald* as ὁ ἑωθινὸς Κήρυξ, etc., and whereas in English it would sound ridiculous to call *le palais des Tuilleries* the palace of the Tileworks, it is actually translated by τὰ ἀνάκτορα τῶν Κεραμείων in Modern Greek.

The fact, that the style of thought among the modern Greeks has been cast in the European mould, opposes an invincible barrier to the complete restoration of the ancient language. Even with the same vocabulary and the same grammar, Modern Greek

## CORFU.

Journal du Gouvernement.

L'Ami de la Vérité.

Le Phoenix (Recueil Périodique.)

## ZANTE.

Le Bouquet (Recueil Periodique.)

In the autumn of 1853, the Athenian press teemed with publications on the Eastern question, and copies have reached me of four newspapers (το Πανελλήνιον, ὁ παλαιὸς Καλαβρυτινὸς, ἡ Ἐνότης τοῦ Γένους and ἡ Κωνσταντινούπολις), established since the date of the above list, so that the general estimate in the text respecting the Athenian periodical press makes the nearest possible approximation to the truth.



would necessarily differ from Ancient, because the ancient modes of conception are gone for ever. Capo d' Istrias wrote like a philosopher when he penned the following sentences: "Ἐγὼ δοξάζω ὅτι δὲν εἶναι αἱ λεῖξαις ὅστε αἱ φράσεις τῶν παλαιῶν συγγραφῶν ὅπου μᾶς δυσκολεύουν νὰ καταλάβωμεν τὰς ἐννοίας των. Ἀλλ' εἶναι αὐτὴ ἡ μεταβολὴ τῶν ιδεῶν, αὐτὴ ἡ διαφορὰ τοῦ τρόπου τοῦ ἐννοεῖν, ὅπου μᾶς ἐμποδίζει νὰ συμπεριλάβωμεν τὴν αὐτὴν ἐννοιαν κατὰ τὸν αὐτὸν τρόπον, καθ' ὃν ὁ συγγραφεὺς, κατὰ τὴν διάθεσιν τῶν ιδεῶν του, τὴν συνέλαβε· καὶ ἐκ τούτου προέρχεται καὶ ἡ διαφορὰ τῆς ἐκφράσεως."<sup>1</sup> This diversity in the style of thought necessarily implies diversity in the style of composition; and here lies the extreme limit where Modern Greek must eventually stop in its course of assimilation to the Ancient. It is not likely, however, that this limit will ever be reached, owing to the necessity, from the popular constitution of modern society, of sooner or later filling up the chasm which still exists between the spoken language even of the educated, and their written style.

As summing up the view I have been led to form regarding the present state and future prospects of Modern Greek, and as presenting a fair specimen of the approved style now current, I conclude with an extract from No. 36 of the Pandora, one of the Athenian literary periodicals mentioned in the preceding note. By comparing the style of this extract with that of Koraes, the reader will perceive what great progress the literary language has made since his time:—'Οὐδὲν ἐυχερέστερον τῆς ἱστογραφίας ἐκείνης τοῦ νοήματος τῆς ἀπὸ τοῦ καλᾶμου ἀπορρέουσας, μάλιστα ὅταν πρόκηται περὶ ἀντικειμένου περὶ οὗ ἐπραγματεύθη ἡδὴ ἡ ἀρχαία γλῶσσα, καὶ τοῦ ὁποίου ὑπάρχει πρὸ ὀφθαλμῶν τὸ κείμενον· οὐδὲν δυσχερέστερον τοῦ ζωγραφικοῦ καὶ χρωματίνου λόγου τοῦ ἀπὸ τῆς ψυχῆς ἐκπηγάζοντος,<sup>2</sup> μάλιστα ὅταν πρόκηται περὶ ἀντικειμένου νέου, ἀπαιτοῦντος δημιουργίαν ὅρων καὶ τρόπων ἐκφράσεως. Ἡ ἀντίθεσις αὕτη ὑπάρχει εἰς πᾶσαν γλῶσσαν, ἰδίως δὲ εἰς τὴν ἡμετέραν, διότι ὁ ζωηρὸς καὶ ἐμψυχὸς ἐκείνος λόγος εἶναι ἀπεικόνισμα

<sup>1</sup> For translation, see p. 60.

<sup>2</sup> An investigation of Modern Greek literature fully bears out the statement of the writer: witness the Bacchanalian songs of Athanasios Christopoulos, and the satires of Alexandros Soutzos, both of which are downright Romaic, or little short of it. Koraes has left his opinion on record, that no great tragedy can be produced in Modern Greek prior to the year 1950; this may or may not be, but the prophecy would have been infallibly true of a comedy.



τοῦ προφορικοῦ, παρ' ἡμῖν δὲ ὁ προφορικὸς λόγος διαφέρει οὐσιωδῶς τοῦ γραπτοῦ, καὶ αὐτὸς ὑπὸ τῶν λογιωτέρων ἀνδρῶν ὁμιλούμενος, καὶ αὐτὸς περὶ τῶν σπουδαιοτέρων ἀντικειμένων πραγματευόμενος. Ναι μὲν εἰς πολλὰ ἤδη ἐταυτίσθη μετὰ τοῦ γραπτοῦ, εἰς πολλὰ ὅμως διστάζει ἔτι. Ἐκ τούτου πλείστη παρ' αὐτῷ ὑπάρχει ἔτι ἀνωμαλία καὶ ἑλλειψις ἀκριθείας· ἐντεῦθεν δὲ καὶ ὅτι, ὅταν ὁ γραπτὸς λόγος ἐνδύεται τὴν ζωηρότητα τοῦ προφορικοῦ, ἀναγκάως μετέχει κατὰ τὸ μᾶλλον καὶ ἥττον τὰς ἀνωμαλίας ἐκείνης, καὶ περὶ τὴν ἀκρίθειαν ἐλλείψεως. . . . Ἐὰν καλὸν δὲ εἶναι ν' ἀνυψοῦται ὁ προφορικὸς λόγος, προσλαμβάνων ὅσον οἶόν τε τοὺς χαρακτῆρας τοῦ γραπτοῦ, καλὸν εἶναι νὰ ἐμψυχούται ὁ γραπτὸς προσλαμβάνων τοὺς χαρακτῆρας τοῦ προφορικοῦ. Διὰ μόνης τῆς ἀμοιβαίας ταύτης δράσεως καὶ ἀντιδράσεως θέλει μορφωθῇ ἐπὶ τέλους ἡ ὀριστικὴ ἡμῶν γλῶσσα.”<sup>1</sup>

<sup>1</sup> For translation, see p. 60.

## APPENDIX.

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To facilitate the perusal of Part III. to some readers, translations are appended of the somewhat long Greek quotations, which it contains.

See p. 34.—In consequence of the prevailing dialectical anarchy, the nation was in a situation at once difficult and dangerous, and withal, truly singular; for it was paradoxically without a language, and polyglott at the same time; without a language, on the one hand, on account of the corruption pervading the dialects, and their great imperfection; polyglott on the other, inasmuch as, there being no grammatical and syntactical standard, every man spoke and composed according to the rules of his own fancy.

See p. 35.—As for the restoration of the Greek language, it were certainly desirable that the modern should be subjected to the rules of the ancient; but, as I have said on other occasions, this seems to me impossible. To tell you the truth, my desire to see the language returning towards the ancient model is not so great as is my fear lest it become more barbarous than it is; for you see there are not wanting among us men, and these too learned and zealous, who maintain that we ought to write and speak as do the carriers of wood and water. My views are far indeed from such a system, and I think that, if the scholar is bound to condescend to the measure of the wood-carrier's comprehension, so also the wood-carrier should make an effort to rise

towards the comprehension of the language spoken and written by the scholar; and in this way that both should meet in the middle of the ladder.

See p. 36.—1. The language of the ancient Greeks and of us moderns shall be one and the same; their grammar and ours shall be one and the same.

2. Only their words and phrases shall be admitted, and every foreign word, as also foreign phrase in Greek words, shall be excluded.

3. The sentences shall be neither long nor involved; but the structure of our composition shall be easily intelligible, plain and simple, as in the ancient poets Homer and Hesiod, and as in the historians Herodotus and Xenophon.

4. Every one of the parts of speech, every word, phrase, and idiom of the ancient Greeks shall be admitted, as soon as they become intelligible to the *élite* of the Greeks, and provided they offend not the ear.

See p. 38.—‘Αἱ ὑποχρεώσεις εἶνε περιστάλται, ἀν ᾧσιν ὑπερβολιμαῖοι, says the translation of the *Code Civile*; but who can understand this without a knowledge of the corresponding French?

See p. 41.—1. When enlightened nations begin to take pleasure in what is base, no other remedy perhaps remains for them than to return once more to their primitive barbarism.

2. The absence of great defects in writers frequently proceeds from feebleness of mind, and is not always owing to the general virtue of their age: he little fears to fall, who has never learned to soar.

3. The learned men of a nation are naturally the lawgivers of the language which the nation speaks; but they are the lawgivers of a democratic thing. To them belongs the correction of the language; but the language itself is the property of the whole nation, its sacred property.

See p. 43.—You, sir, are for the present governor of the lads, along with Kritopoulos. It is necessary above all that you care for their education and manners. Let them become good and learned, if you would have them honoured here; for otherwise men will despise both them and you, nor so much as turn to look upon you. We conversed on this subject with the late prince, their father, and he wished that they should dress and live alto-

gether as Franks ; that is to say, that they should follow the church in every respect as Latins, and not otherwise ; that they should be dressed after the Latin fashion ; that they should learn to kneel before those of distinction, whether Pope, Cardinals, or other princes, and that they should uncover their heads in honour of those who salute them. When they go to see a Cardinal or other like prince, let them on no account sit, but kneel ; and then, when he bids them, let them rise. He of blessed memory used to say that, though often bidden, they should by no means sit. All these things then remember, that you may instruct and exhort them well. Farther, see that their gait be decent and dignified, their conversation profitable, their voice subdued and gentle, their look composed, by no means staring about on this side and on that. Let them honour all, love all, and converse respectfully with all, whether their own people or strangers. Let them by no means be haughty, but humble and gentle ; let them not remember at all that they are descendants of a king, but let them remember that they have been driven from their country, and that they are orphans, strangers, penniless ; that they require to live on foreign bounty, and that, if they are without virtue, if they are not prudent and humble, if they do not honour all, neither will others honour them, but all will abominate them. Think well then of all these things, sir, along with Kritopoulos.

See p. 44.—Once for all, holy fathers, we have come among the Franks,—I, for my part, not of my own proper motion. The initiative in the present affair was not mine, but my royal father's, who, as you remember, when he was at the isthmus of Corinth, sent that John of blessed memory into Italy, and so began this work. You know the learning and experience of the king my father, that he was not only an excellent philosopher, but a most minute expounder of the dogmas of the church, having had for his counsellor that truly virtuous man and profound theologian, the patriarch Euthemios. So great men as these did not intend merely to undertake such a business, but, having begun it, they meant also to conclude the same. Time, however, prevented this. The work, therefore, has fallen upon us, not exactly as upon those before us, but rather in a better condition.

See p. 48.—We would have tolerance in religion combined with zealous piety, lest it should glide into indifference. The in-

different man is passionless ; the passionless and apathetic man insensible ; and in regard to what can he who is insensible practise and manifest his forbearance ? What solicitude and care, what change, in short, respecting matters of faith can be expected from him who is indifferent whether this or that be believed ? Matters of faith are nothing to him who has no definite faith at all. Such a man is not properly tolerant in religion, but without religion altogether.

Same page.—Decking themselves with philosophical terms, interwoven into the vulgar style, certain writers imagine that they touch almost the summit of knowledge with their heads ; but being ignoramuses in philosophy, they make fools of themselves like striplings. Those contemptible books, then, which profess to treat of philosophy in the vulgar tongue, are to be hissed out of fashion, and the Greek language as much as possible to be cultivated, without which, besides, the ancient philosophers cannot be enjoyed.

See p. 55.—I am of opinion that the difficulty we experience in catching the sense of ancient writers arises not from their words and phrases, but from a change in our ideas, a difference in our modes of conception, which prevents us from entertaining the same thought in the same manner in which, from the disposition of his ideas, the writer had conceived it ; and hence proceeds the difference of expression.

Same page.—Nothing is easier than that delineation of the sense which proceeds from the pen, especially when the subject in question has been already treated of in Ancient Greek and the writer has the text before him ; but nothing is more difficult than that graphic and pictorial language which wells from the soul, especially when the subject handled is new, and requires the invention of terms and modes of expression. Such is the case in every language, but more particularly in ours, because the lively and animated style referred to is a reflection from the spoken language ; and with us the spoken language, even as employed by the most learned men, and on the most important subjects, differs essentially from the written. In many respects, indeed, the spoken language has been already conformed to the written ; but in many it still stands aloof ; and on this account there prevails in it the greatest irregularity and want of precision. Hence



and, when written composition assumes the liveliness of spoken language, it necessarily partakes more or less of that irregularity and want of precision. . . . If it is well that the spoken language should be elevated, adopting as much as possible the character of written composition, it is also well that written composition should be enlivened by adopting the characters of the spoken language; and only by this mutual action and reaction will our definite language be at length formed.

THE END.

1880-1881

1882-1883

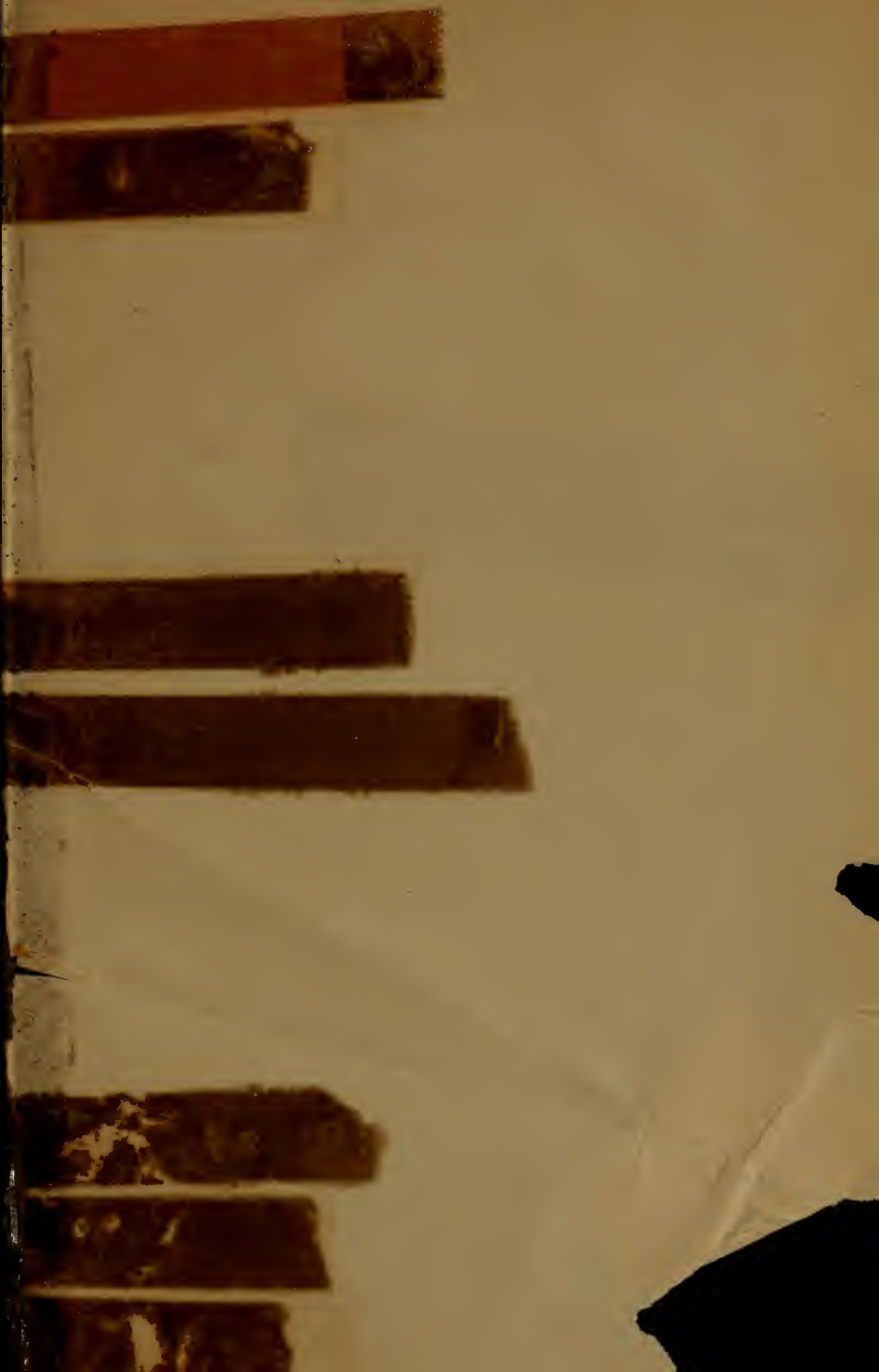
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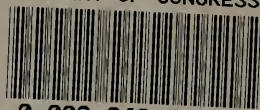
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